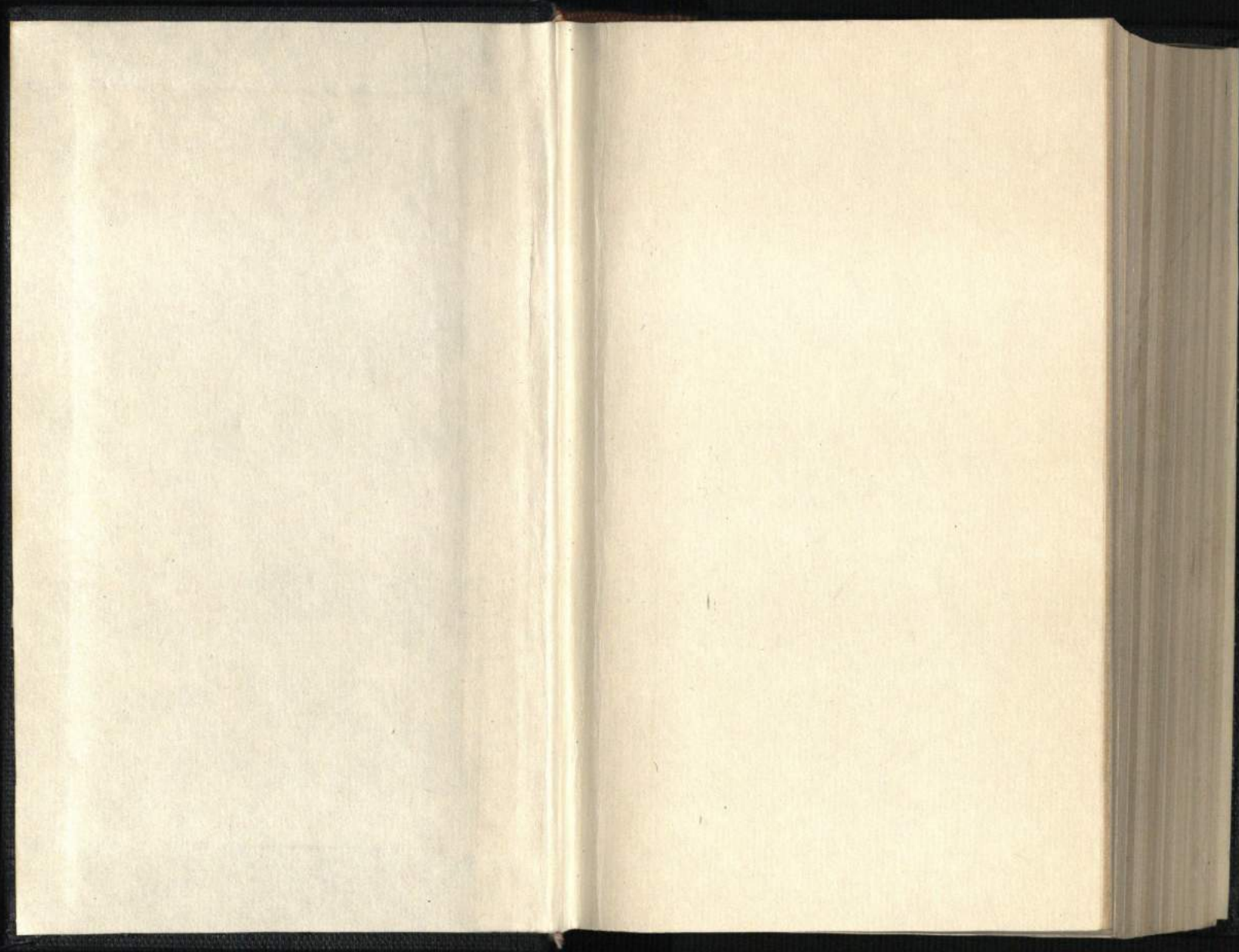


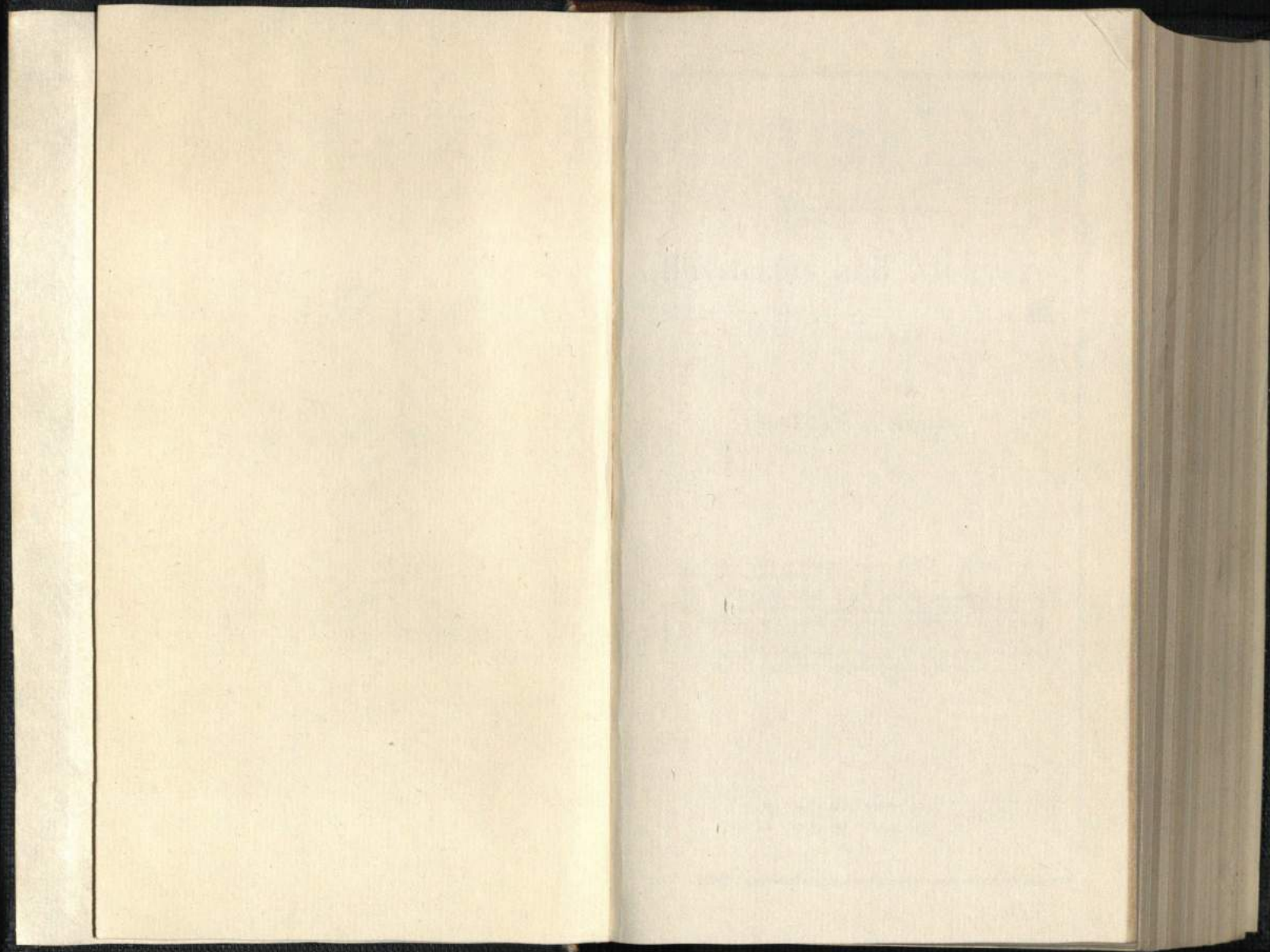
SPECIAL  
TESTIMONIES

SERIES "B"

NOS. 1-21







Series B. No. 1

## Letters to Physicians and Ministers

By ELLEN G. WHITE

"I think it right as long as I am in this tabernacle, to stir you up by putting you in remembrance."

"All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe."

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PACIFIC PRESS, Oakland, Cal.

REVIEW AND HERALD, Battle Creek, Mich.

1903



# Testimonies to the Church

Volumes 6 and 7

Two volumes laden with timely and precious instruction to God's people and the institutions established through His providence. Among the various phases of the message which are considered, the Medical Missionary work in its different branches and conditions is dealt with in proportion to its importance and needs. The following chapter headings from each book suggest a few of the many things that will be found in each on this question.

## VOLUME 6

*Temperance Work—Physicians Should Engage in It.*  
*Object Lessons in Health Reform.*  
*Local Health Institutions.*  
*God's Design in Our Sanitariums.*  
*The Physician's Work for Souls.*  
*Unity in Medical Missionary Work.*  
*Responsibility of Medical Workers.*  
*The World's Need—The Work of Rescue.*  
*The Church's Need—Message of Isa. 58.*  
*Our Duty to the Household of Faith and the World.*  
*The Medical Missionary Work and the Third Angel's Message.*  
*A Revival in Health Reform.*  
*Our Danish Sanitarium.*

## VOLUME 7

*Medical Missionary Work in Greater New York.*  
*Our Sanitarium Work—Extent of, etc.*  
*The Knowledge of Health Principles.*  
*The High Calling of Our Sanitarium Workers.*  
*A Message to Our Physicians.*  
*Country Sanitariums—Hygienic Treatment and Out-door Exercise.*  
*God's Plan for Locating Sanitariums.*  
*Advantages of Country Locations.*  
*Consideration in Buildings—Need of Economy, etc.*  
*Centralization—Many Plants to be Established.*  
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The above topics fail to convey to the mind the real value of these volumes to the physician and medical missionary worker. They should be read and studied to be appreciated.

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PACIFIC PRESS PUBLISHING CO.  
Oakland, California :: 18 W. 5th Street, Kansas City, Mo.

## THE WORK FOR THIS TIME.

ST. HELENA, CAL., June 25, 1903.

### To Our Sanitarium Physicians—

MY DEAR BRETHREN: Those who stand in responsible positions in the work of the Lord are represented as watchmen on the walls of Zion. God calls upon them to sound an alarm among the people. Let it be heard in all the plain. The day of woe, of wasting and destruction, is upon all who do unrighteousness. With special severity will the Lord's hand fall upon the watchmen who have failed to place before the people in clear lines their obligation to Him who by creation and by redemption is their owner.

My brethren, the Lord calls upon you to examine the heart closely. He calls upon you to adorn the truth in your daily practise, and in all your dealings with one another. He requires of you a faith that works by love and purifies the soul. It is dangerous for you to trifle with the sacred demands of conscience, dangerous for you to set an example that leads others in a wrong direction.

Christians should carry with them, wherever they go, the sweet fragrance of Christ's righteousness, showing that they are complying with the invitation, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29, 30. Are you learning daily in the school of Christ,—learning how to dismiss doubt and evil surmisings, learning how to be fair and noble in your dealings with your brethren, for your own sake, and for Christ's sake?

Present truth leads onward and upward, gathering

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in the needy, the oppressed, the suffering, the destitute. All that will come are to be brought into the fold. In their lives there is to take place a reformation that will constitute them members of the royal family, children of the heavenly King. By hearing the message of truth, men and women are led to accept the Sabbath, and to unite with the church by baptism. They are to bear God's sign by observing the Sabbath of creation. They are to know for themselves that obedience to God's commandments means eternal life.

Means and earnest labor may be safely invested in such a work as this, for it is a work that will endure. Thus those who have been dead in trespasses and sins are brought into fellowship with the saints, and are made to sit in heavenly places with Christ. Their feet are placed on a sure foundation. They are enabled to reach a high standard, even the loftiest heights of faith, because Christians make straight paths for their feet, lest the lame be turned out of the way.

Every church should labor for the perishing within its own borders and for those outside its borders. The members are to shine as living stones in the temple of God, reflecting heavenly light. No random, haphazard, desultory work is to be done. To get fast hold of souls ready to perish means more than praying for a drunkard, and then, because he weeps and confesses the pollution of his soul, declaring him saved. Over and over again the battle must be fought.

Let the members of every church feel it their special duty to labor for those in their neighborhood. Let each one who claims to stand under the banner of Christ feel that he has entered into covenant relation with God, to do the work of the Saviour. Let not those who take up this work become weary in well-

doing. When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf, the entreaties and earnest persuasions to flee to the Stronghold. Thus those who in this world have been laborers together with God will receive their reward.

The ministers of the popular churches will not allow the truth to be presented to the people from their pulpits. The enemy leads them to resist the truth with bitterness and malice. Falsehoods are manufactured. Christ's experience with the Jewish rulers is repeated. Satan strives to eclipse every ray of light shining from God to His people. He works through the ministers as he worked through the priests and rulers in the days of Christ. Will those who know the truth join his party, to hinder, embarrass, and turn aside those who are trying to work in God's appointed way to advance His work, to plant the standard of truth in the regions of darkness?

#### OUR MESSAGE.

The third angel's message, embracing the messages of the first and second angels, is the message for this time. We are to raise aloft the banner on which is inscribed, "The commandments of God, and the faith of Jesus." The world is soon to meet the great Lawgiver over His broken law. This is not the time to put out of sight the great issues before us. God calls upon His people to magnify the law, and make it honorable.

When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was given to the world, that man might ever remember that in six days God created the world. He rested upon the seventh day, blessing it as the day of His rest, and gave



it to the beings He had created, that they might remember Him as the true and living God.

By His mighty power, notwithstanding the opposition of Pharaoh, God delivered His people from Egypt, that they might keep the law which had been given in Eden. He brought them to Sinai to hear the proclamation of this law.

By proclaiming the ten commandments to the children of Israel with His own voice, God demonstrated their importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He did to impress the people with the sacredness of His law and the importance of obeying it. The power and glory with which the law was given reveal its importance. It is the faith once delivered to the saints by Christ our Redeemer speaking from Sinai.

#### THE SIGN OF OUR RELATIONSHIP TO GOD.

By the observance of the Sabbath, the children of Israel were to be distinguished from all other nations. "Verily My Sabbaths ye shall keep," Christ said: "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:13, 17, 16.

The Sabbath is a sign of the relationship existing between God and His people,—a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by

God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law.

This is the faith once delivered to the saints, who stand in moral power before the world, firmly maintaining this faith.

Opposition we shall have as we voice the message of the third angel. Satan will bring in every possible device to make of no effect the faith once delivered to the saints. "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2:2, 3. But in spite of opposition, all are to hear the words of truth.

The law of God is the foundation of all enduring reformation. We are to present to the world in clear, distinct lines the need of obeying this law. Obedience to God's law is the greatest incentive to industry, economy, truthfulness, and just dealing between man and man.

The law of God is to be the means of education in the family. Parents are under a most solemn obligation to obey this law, setting their children an example of the strictest integrity. Men in responsible positions, whose influence is far-reaching, are to guard well their ways and works, keeping the fear of the Lord ever before them. "The fear of the Lord is the beginning of wisdom." Ps. 111:10. Those who hearken diligently to the voice of the Lord and cheerfully keep His commandments, will be among the number who see God. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always,



that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6:24, 25.

Our work as believers in the truth is to present before the world the immutability of the law of God. Ministers and teachers, physicians and nurses, are bound by covenant with God to present the importance of obeying His law. We are to be distinguished as a people who keep the commandments. The Lord has stated explicitly that He has a work to be done for the world. How shall it be done? Let us seek to find the best way, and then perform the will of the Lord.

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This world is a training-school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the heavenly courts. Here we are to receive and believe and practise the truth, until we are made ready for a home with the saints in light.

## A WORD OF CAUTION.

BRISBANE, Queensland, Australia,  
Oct. 26, 1898.

### *To the Advisers of Medical Students—*

There is a burden upon my soul. There are young people who are encouraged to take up a course of study in medical lines who ought to be preparing themselves most decidedly to proclaim the third angel's message. It is not necessary for our medical students to spend all the time that they are spending in medical studies. Their work should be more decidedly combined with a study of God's word. Ideas are inculcated that are not at all necessary, and the necessary things do not receive sufficient attention.

### A DANGER TO BE GUARDED AGAINST.

While students are being educated in this way, they are being made less able to do acceptable work for the Master. The taxation that they undergo to obtain an extended knowledge in medical lines unfits them to work as they should in ministerial lines. Physical and mental weariness come because of the over-strain of study, and because the students are encouraged to labor unduly for the outcasts and the degraded. Thus some are disqualified for the work that they might have done had they begun missionary work where it was needed, and let the medical line come in as an essential part, connected with the work of the gospel ministry as a whole, as the hand is connected with the body. Life is not to be imperiled in an effort to obtain a medical education. There is danger, in some cases, that students will ruin their health and unfit themselves



to do the service they might have done had they not been unwisely encouraged to take a medical course.

Often erroneous opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual power. He must require that every cause which asks his sympathy and co-operation has the approval of the reason which God had given him, and the conscience, which the Holy Spirit is controlling. He is not to perform an action that does not harmonize with the deep, holy principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service. He is not to be taught that medical missionary work will bind him to any man, who shall dictate what his work shall be.

Medical missionary work is not to be drawn apart and made separate from church organization. The medical students are not to receive the idea that they may regard themselves as amenable only to the leaders in the medical work. They are to be left free to receive counsel from God. They are not to pledge themselves and their future to anything that erring human beings may outline for them. No thread of selfishness is to be drawn into the web; no scheme is to be devised that has in it one particle of injustice. Selfishness is not to control any line of the work. Let us remember that individually we are working in full view of the heavenly universe.

## A HIGH STANDARD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. Just before He left His disciples to return to heaven, Christ declared, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Here we see the standard lifted higher and still higher. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35. The disciples could not then comprehend Christ's words, but after His crucifixion, resurrection, and ascension, they understood His love as never before. They had seen it expressed in His suffering in the garden, in the judgment-hall, and in His death on the cross of Calvary.

Be careful. Take heed. Let God enter to control the work. He will make His own combinations and arrangements. The Lord has need of men of intense spiritual life. Are we prepared to do the work for this time? The Lord has declared the source of the strength of His people. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4:6.

## TEACHING AND HEALING.

The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the gospel and to heal the sick. "As ye go," He said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8. And as they went forth preaching the kingdom of God, power was given them to heal the sick



and cast out evil spirits. In God's work teaching and healing are never to be separated. His commandment-keeping people are to be one. Satan will invent every device to separate those whom God is seeking to make one. But the Lord will reveal Himself as a God of judgment. We are working under the eyes of the heavenly host. There is a divine Watcher among us, inspecting all that is planned and carried on.

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The noblest men, those who stand highest in the estimation of the heavenly universe, are the wrestlers,—those who co-operate with God by using every power of mind and body in His service. He who thus fulfils His responsibilities, acting his part as a toiler, striving to follow the perfect example that Christ has set, will be recognized and honored by God.

### CHRIST THE MEDIUM OF PRAYER AND BLESSING.

BALACLAVA, Victoria, Australia,  
March 25, 1898.

*To a Sanitarium Physician—*

MY DEAR BROTHER: I have just received your letters. I see that you are having a close battle financially. I am so glad that you can heed the encouragement in the words, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27:5. Let us have faith in God. Let us put our trust in Him. He understands all about the situation in which we are placed, and He will work in our behalf. He is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," Christ says, "that will I do, that the Father may be glorified in the Son." John 14: 13. God's appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our intercessor, Christ's office-work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits, He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and



welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

Yes; Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. Men are to co-operate with Him for the salvation of their own souls, and then make earnest, persevering efforts to save those who are ready to die.

We must all work now, while the day lasts; for the night cometh, in which no man can work. I am of good courage in the Lord. There are times when I am shown distinctly that there exists in our churches a state of things that will not help but hinder souls. Then I have hours, and sometimes days, of intense anguish. Many of those who have a knowledge of the truth do not obey the words of God. Their influence is no better than the influence of worldlings. They talk like the world and act like the world. O, how my heart aches as I think of how the Saviour is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to restore the poor souls, that they may reveal the image of God.

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Pray, yes, pray with unshaken faith and trust. The Angel of the Covenant, even our Lord Jesus Christ, is the Mediator who secures the acceptance of the prayers of His believing ones.



**A RIGHT USE OF GOD'S GIFTS.**

ST. HELENA, Cal., June 24, 1903.

*To a Young Physician—*

DEAR BROTHER: There are many of our young physicians who in obtaining their education have accumulated a burden of debt, and who, by their association with self-indulgent men, have come to look upon expensive living as a necessity.

When these students consecrated themselves to the medical missionary work, they were sincere in their determination to become Christian physicians, to be workers together with God, united with Him in unselfish ministry for the sick and the distressed; but in the multiplicity of their studies, and as they associated with worldly teachers and students, their Christian zeal weakened, and a zeal for self-advancement imperceptibly took its place.

It is when school work is ended, and decisions must be made as to the field and the character of future labor, that it is of the utmost importance that our young physicians shall realize that their talents are not their own, that they belong to the Master. Let them determine that they will not accept the praise and flattery of men, but that they will use wisely, judiciously, and with the strictest integrity, all the gifts God has lent them. Their talents are to be increased by wise use, and returned to the Giver. This the word of God specifies as their duty. They are to be producers as well as consumers.

My brother, you have grown to manhood without learning the lesson that all should learn in childhood and youth, the lesson of self-denial and self-sacrifice.

For your present and future good, remember that you are responsible for the use you make of your Lord's gifts. God has given you genius and capabilities. Ever realize that you must make the best use of your talents, because they are not your own. They are entrusted to you by God, not to be used in pleasing and gratifying impulse, but for Him and Him alone, because they are His.

The Lord has given you your work. He expects you each week to interview yourself, to find out how you are trading on your Lord's goods. Are you putting to the tax your physical, mental, and spiritual powers in an effort to please the Lord, who desires you to accumulate talents by right use of those He has given you?

Your being a physician, in no wise releases you from the necessity of practising economy. There are new fields to be entered, and to enter these fields requires the closest economy. Will you be content to let others lift the cross and practise self-denial, while you indulge your fancies, spending money freely to make a show? God requires you to accomplish good with every jot of your influence and with every dollar of your money. Then will be seen the most blessed results.

You need to learn the art of using your talents for the glory of Him who has lent them to you. This requires study, and prayer, and consecration. You should learn the science of handling money aright. Then you will not allow it to pass through your hands without producing anything for God.

**NOT OUR OWN.**

My brother, we are not our own. We have been bought with a price. If we co-operate with God, we



can advance His kingdom. Neither you nor I nor any other soul should feel at liberty to underrate the talents God has given us, be they many or few. God demands a faithful return of His entrusted goods. He calls upon us to enter His school, and learn day by day how to do the work He has given us. No soul is to be an idler. If we fail to use God's gifts aright, how shall we answer Him when He calls upon us for an account of our stewardship? He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

I have written plainly. Many, looking at the outward appearance of your work, would praise and flatter you. But I have no words of flattery to offer. I know that means which should have been sacredly devoted to the work of the Lord has been used in other ways.

God calls upon you to be a man, and put away your extravagance. Extravagant ideas must not be indulged under the name of medical missionary work. It is high time that we became Christians in heart. Integrity, self-denial, and humility should characterize our lives. Study diligently to learn the meaning of the words, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

While laboring in this world as the great medical missionary, Christ denied Himself every luxury. He suffered that you might secure salvation. For you He endured death on the cross, despising the shame. He descended to the lowest depths of humiliation that you might sit in heavenly places. Behold His love. Does it not put to shame your extravagant outlay of means, that you may make a show in the world? How much owest thou unto thy Lord? Can you compute the sum?

All that He possessed, He gave for your salvation, and He calls upon you to consecrate yourself to His service. Review from the first your service to God, and henceforth follow the example of the Saviour, not the example of worldlings. Unless you study the Saviour's life, and practise His lessons, you will never enter the courts of the blessed.

#### THE NEED OF EARNEST EFFORT.

There is a great work to be done. Are you doing all that you can to help? God has given us a commission which angels might envy. The church has been charged to convey to the world, without delay, God's saving mercy. This is the trust that He has given us, and it is to be faithfully executed. Medical missionary work is to be done. Thousands upon thousands of human being are perishing in sin. The compassion of God is moved. All heaven is looking on with intense interest to see what character medical missionary work will assume under supervision of human beings. Will men make merchandise of God's ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence? Will they cover mercy with selfishness, and then call it medical missionary work?

Medical missionary work is a sacred plan of God's own devising. After Adam's transgression, a costly price was paid to rescue the fallen race. Those who will co-operate with God in His effort to save that which was lost, those who will work on the lines on which Christ worked, will be wholly successful.

John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:16. This represents the speed and directness with which the church



is to prosecute her work. In the medical missionary work done by His followers, Jesus is to behold the travail of His soul. Human beings are to be snatched as brands from the burning.

All heaven is watching with intense anxiety to see what is to be the outcome of the work that is so large and so important. God is watching, the heavenly universe is watching; and souls are perishing. And a change has come that has hindered the work which God designed should move forward without a trace of selfishness. Is the enterprise of mercy through which in the past God has manifested His grace in rescuing the ignorant, the sick, and the sorrowing, to become a matter of selfish merchandise? Shall God's agency of blessing be used by those who profess to believe the truth, in buying and selling and getting gain?

The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged; but He will put His people in possession of good throughout the world, if they will unselfishly use their ability for the uplifting of humanity. His work is to be a sign of His benevolence, a sign that will win the confidence of the world and bring in resources for the advancement of the gospel.

God will test the sincerity of men. Those who will deny self, take up the cross, and follow Christ, will have a continual work to do in the line of restoring. Those who sacrifice for truth make a deep impression on the world. Their example is contagious and convincing. Men see that there is in the church that faith which works by love and purifies the soul. But when those who profess to be working only for God seek to

benefit themselves, they greatly retard the work, and cast reproach upon it.

My brother, use every advantage possible to secure the salvation of souls. Never forsake the true standard, even though to cling to it makes you a beggar. God has set up a high standard of righteousness. He has made a plain distinction between human and divine wisdom. All who work on Christ's side must work to save, not to destroy. Worldly policy is not to become the policy of the servants of God. Divine authority is to be acknowledged. The church on earth is to be the representative of heavenly principles. Amidst the awful confusion of injustice, deception, robbery, and crime, she is to shine with light from on high. In the righteousness of Christ, she is to stand firm against the prevailing apostasy.



## A CALL FOR CHRISTLIKE WORKERS.

ST. HELENA, Cal., June 29, 1903.

*To a Young Physician—*

MY DEAR BROTHER: There is still a burden upon my mind in your behalf. I would say to you, The Lord lives and reigns. Take hold of His work in any place where you can. If you bring yourself to Him as a consecrated offering, making no reserve, He will accept you.

The carrying forward of medical missionary work requires self-denying, self-sacrificing effort. Our sanitariums must be managed by men who keep stern principle ever before them. Unless our workers submerge their own interests in the work of these last days, unless they deny self, and bear the cross daily, self-indulgence will creep in, little by little. An influence will prevail that will do great harm.

Christ came to this earth and lived for us the life that every one must live who is granted an entrance into the city of God. He says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Mark 8:34. The failure of our young physicians to obey this word is the great hindrance to their success in God's work. Among our young physicians there are those who need to be thoroughly converted before they connect with sanitarium work. Unless they are greatly changed, they would exert an influence that is counter to the influence the Lord would have exerted in these institutions.

## THE GREAT MEDICAL MISSIONARY.

This world has been visited by the Majesty of heaven, the Son of God. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command, to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Matt. 8:20.

He came to this world and stood among the beings He had created, as a man of sorrows and acquainted with grief. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was his attitude that the poorest was not afraid to come to Him. He was easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, and speaking peace to the distressed. He took the little children in his arms and blessed them, and spoke words of hope and comfort to the weary mothers.



With unfailing tenderness and gentleness, He met every form of woe and affliction. Not for Himself, but for others, did He labor. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact.

Christ stands before us as the pattern man, the great medical missionary,—an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. His character was absolutely perfect, free from the slightest taint of sin. He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power. He is the Creator, Redeemer, and Sustainer of the human race. He gives to all the invitation: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

#### AN APPEAL FOR GREATER CONSECRATION.

As I see so many claiming to be medical missionaries, the representation of what Christ was on this earth flashes before me. As I think how far short the workers to-day fall when compared with the divine example, my heart is bowed down with a sorrow that words cannot express. Will men and women ever do a work that bears the features and character of the great Medical Missionary? . . . Is there not woe enough in this sin-stricken, sin-cursed earth to lead us to consecrate

ourselves to the work of proclaiming the message that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"? John 3:16. This earth has been trodden by the Son of God. He came to bring men light and life, to set them free from the bondage of sin. He is coming again in power and great glory, to receive to Himself those who during this life have followed in His footsteps.

O, how I long to see those who claim to be medical missionaries honoring the great Exemplar, whose life declares what is comprehended in the claim to be a medical missionary. I would that they were learning the Saviour's meekness and lowliness. My heart aches to think that Christ is so greatly disappointed in His followers. They bear a name that their daily life does not give them the right to bear.

We must be sanctified, soul and body, through the truth; then we shall honor the name, medical missionary. O, this name means so much! It calls for a representation altogether different from the representation given by many who bear it. Soon these will understand how far they have departed from the principles of heaven, and how greatly they have grieved the heart of Christ.

My brother, I have the tenderest feelings for you, and I should be so pleased to know that you were occupying a position in some part of the work of God, weighted with a sense of the importance of the truth for this time. It would be a great joy to me to see you established and settled upon the foundation principles of present truth.

Jesus is coming soon. O my brother, I want you and



your wife to make ready for His appearing. I want you to wash your robes of character, and make them white in the blood of the Lamb. I greatly desire that you shall be sanctified, body, soul, and spirit, through the truth. I lift before you a crucified and risen Saviour, whom we are to receive as our regenerator. I say to you, "Look, and live." It is our privilege to enjoy the abiding presence of Christ in our hearts. He says, "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make Our abode with him." John 14:23. This is the indentification that we must have with Christ in this world, if we are indentified as His saints in the mansions that He has gone to prepare for those that love Him. We must know Christ here if we ever see the King in His beauty. We are to show to the world the power that comes to those who live the life of Christ.

My brother, Christ loves you. He has shown you how much He loves you. I cannot find words to tell you how greatly you have disappointed Him in the past. You have allowed the enemy to sway you, first in one way and then in another, and the tempter has exulted as you have given way to his temptations. You must have an entirely different experience before Christ can say to you, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:21. When you are thoroughly converted, you will be kept by the power of God from exhibiting the weak points in your character.

May God bless you and your wife, giving you both clear discernment. May He teach you what it means to be a follower of Christ. May He put His Spirit upon

you, that you may be enabled to reveal Christ to a world dead in trespasses and sins. This is my prayer for you. My soul longs for your salvation. I pray that you may be enabled to overcome as Christ overcame, and sit down with Him on His throne.



**THE BLESSING OF LABOR.**

SUNNYSIDE, Cooranbong, N. S. W., Australia,  
July, 1900.

*To a Medical Student—*

MY DEAR BROTHER: You asked me at one time what I thought in regard to your becoming a physician. I am instructed to say to you that the most useful lessons for you to learn at the present time will not be found in a medical course. Your mind needs to be trained to penetrate deeper and to take a more practical turn. If you had connected with one of our health institutions, if you had begun at the beginning by taking a nurse's course, doing hard, acceptable work in caring for the sick, it would have been the best education you could have obtained.

Ministers and physicians should understand their own building, the body. They should learn how to use and develop their capabilities. They should see the need of learning how to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. Young men who do not think deeply enough to take in the situation, who do not reason from cause to effect, will never have success as physicians. The love of ease, and, I may say, of physical laziness, unfits a man to be a physician or a minister. Those who are preparing to enter the medical work or the ministry should train brain, bone, and muscle to do hard work; then they can do hard thinking.

**IDLENESS IS SIN.**

For a healthy young man, stern, severe exercise is strengthening to the whole system. And it is an essen-

tial preparation for the difficult work of the physician. Without such exercise the mind cannot be kept in working order. It becomes inactive, unable to put forth the sharp, quick action that will give scope to its powers. Unless he changes, the youth with such a mind will never, never become what God designed he should be. He has established so many resting-places that his mind has become like a stagnant pool. The atmosphere surrounding him is charged with moral miasma.

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy; and he was given something to do. He was placed in the garden of Eden "to dress and to keep it." He was not to be idle; he must work.

God ordained that the beings He created should work. Upon this their happiness depends. Healthy young men and women have no need of cricket, ball-playing, or any kind of amusement just for the gratification of self, to pass away the time. There are useful things to be done by every one of God's created intelligences. Some one needs from you something that will help him. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases and our powers develop as we engage in useful employment.

Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus, in His life-work, has given an example for every one. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which to-day is, and to-morrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred to motion,



and yet no hand is seen to touch them. The sun, moon and stars are useful and glorious in fulfilling their mission.

At all time the machinery of the body continues its work. Day by day the heart throbs, doing its regular, appointed task, unceasingly forcing its crimson current to all parts of the body. Action, action, is seen pervading the whole living machinery. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. He is not to be idle. Idleness is sin.

#### THE NEED OF SELF-RELIANCE.

The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring, through hard, diligent labor, the means for prosecuting his designs. If the young men around him have allowed their parents to carry the burden of their education, let him say, I will never do that. I will, by using my physical and mental powers combined, make of myself all that it is possible.

No man is properly prepared to enter upon a medical course until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. If a youth has physical strength that he has not put to account in useful toil, it is a mistake for parents to give him money to use freely in taking a ministerial or a medical course.

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man and a Christian, but he is not qualified to manage his own business. So far as the proper outlay of means is concerned, he is a mere child. He has not been educated by his parents

to understand and practise the principles of self support. Such a man is not fitted to become a minister or a physician. The churches everywhere are suffering through the neglect of parents to train their children to bear hard, stern responsibilities.

#### PURITY OF MOTIVE AND ACTION.

Let your motives and your aspirations be pure. In every business transaction be rigidly honest. However you may be tempted, never deceive or prevaricate. At times a natural impulse may tempt you to vary from the straightforward path of honesty, but do not yield to this impulse. If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary one hair's breadth from principle. Carry out your agreement. By seeking to change your plans, you would show that you could not be depended on. And if you should draw back in small transactions, you would draw back in larger ones. Under such circumstances, some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. But they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them.

Let the youth set up well-defined landmarks, by which they may be governed in emergencies. When a crisis comes that demands active, well-governed physical powers and a clear, strong, practical mind; when difficult work is to be done, where every stroke must tell, where perplexities will arise which can be met only by wisdom from on high, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, saying, "Here am I; send me." Isa. 6:8. Let the hearts of young men and



young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. If their thoughts are made pure by the sanctification of the Spirit, their lives will be elevated and ennobled.

#### HOW TO GAIN SUCCESS.

I repeat: It should be the fixed purpose of every youth to aim high in all his plans for life-work. Adopt for your government in all things the standard that God's word presents. This is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Success in the formation of right habits, advancement in that which is noble and just, will give you an influence that all will value. Live for something besides self. If your motives are pure and unselfish, if you are ever looking for work which somebody must do, if you are always on the alert to show kindly attentions and do courteous deeds, you are unconsciously building your own monument. This is the work that God calls upon all children and youth to do. Do good, if you would be cherished in the memory of others. Live to be a blessing to all with whom you come in contact, wherever your lot may be cast. There are thousands who do no good in the world. No one could point to them as the means, through Christ, of his salvation. Let the children and youth arouse to their opportunities. By kindness and love, by self-sacrificing deeds, let them write their names in the hearts of those with whom they associate.

Series B. No. 2.

## Letters to Physicians and Ministers

By Ellen G. White

"And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending: because he had compassion on his people, and on his dwelling-place."

<sup>2</sup> Chron. 36:15.

REVIEW AND HERALD PUBLISHING ASSOCIATION  
Washington, D. C.  
1904



## INTRODUCTION

"And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee."

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Eze. 3:4-6, 17-21.



## THE GREAT CONTROVERSY

WASHINGTON, D. C., July 25, 1904.

THIS morning, long before day, I received a blessing from God. Before this blessing came, I felt that my strength was leaving me. I had great suffering through my whole body. It seemed as if the entire system were being crushed. Every nerve and sinew was in pain. I thought of calling up the family, and then I said aloud, "They can not give me relief." I prayed to the Great Physician to change the condition of things, to let me feel His healing power. And relief came.

The Lord has given me this message for our churches: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time, to be given over and over again.

There is a strife between the forces of good and evil, between the loyal and the disloyal angels. Christ and Satan are not at an agreement, and they never will be. In every age the true church of God has engaged in decided warfare against satanic agencies. Until the controversy is ended, the struggle will go on, between wicked angels and wicked men on the one side, and holy angels and true believers on the other.

There is not, and can not be, a natural enmity between fallen angels and fallen men. Both are evil. Through apostasy, both cherish evil sentiments. Wicked angels and wicked men are leagued in a desperate confederacy against the good. Satan knew



that if he could induce men, as he had induced angels, to unite with him in his rebellion, he would have a strong force with which to carry on his rebellion.

In the hosts of evil there is jarring and discord, but they are all firm allies in fighting against heaven. Their one aim is to disparage God, and their great numbers lead them to entertain the hope that they will be able to dethrone Omnipotence.

When Adam and Eve were placed in the garden of Eden, they were innocent and sinless, in perfect harmony with God. Enmity had no natural existence in their hearts. But when they transgressed, their nature was no longer sinless. They became evil; for they had placed themselves on the side of the fallen foe, doing the very things that God specified they should not do. Had there been no interference on the part of God, man would have formed a firm alliance with Satan against heaven. But when the words were spoken, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Satan knew that although he had succeeded in making human beings sin, although he had led them to believe his lie, and to question God, although he had succeeded in depraving human nature, some arrangement had been made whereby the beings who had fallen would be placed on vantage ground, their nature renewed in godliness. He saw that his action in tempting them would react upon himself, and that he would be placed where he could not become conqueror.

In the statement, "I will put enmity between thee and the woman, and between thy seed and her seed," God pledged Himself to introduce into the hearts of human beings a new principle,—a hatred of sin, of deception, of pretense, of everything that bears the marks of Satan's guile.

In the fulness of time Christ came, and in human nature lived on this earth a life unmarred by spot or stain of sin. With His whole being He hated sin of any kind. The emissaries of darkness give Christ the credit for being the one who expelled them from heaven. They hate Him for His purity. When He came to this world, His purity was a constant reproach to the proud, sensual generation then living on the earth. They hated Him, and in the end crucified Him.

In His work on this earth, Christ saw how, by a disregard of the injunctions of God, in regard to righteousness and true doctrines, evil would be made almost indistinguishable from good. At times He looked upon the deceiving power of Satan, and saw that the wrong-doing of evil workers must be met. At one such time there fell upon the ears of the multitude the words:—

"Why do ye not understand My speech? even because ye can not hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not."

Explaining the parable of the tares and the wheat, He said:—

"He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom



all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

So we see that between Christ and Satan there is unceasing conflict. This conflict will be waged until the work of salvation is accomplished. And it will grow fiercer as the end approaches.

Through the transforming power of the grace of Christ, men may prevail against the evil that strives for the victory. They need not become the servants of Satan, the dupes of his lies. They need not continue to be his willing captives. They may rise against the deceiver, whose wily tissue of lies cost our first parents their Eden home. They may resist the attacks of Satan. God can give them power to distinguish between falsehood and error, between sincerity and truth. If they choose, they may stand on vantage ground. But they can continue to stand there only by placing their hand in the hand of Christ, and following where He leads the way.

It is after man has received light and evidence, after he has seen the contrast between truth and error, that the struggle against sin begins in his heart. But this enmity against wrong did not exist in his heart until Christ placed it there. Those who are truly loyal will show that their mind and heart are fully with the Lord Jesus. They will discern the specious sentiments of Satan, and will refuse to endorse actions that God condemns. But he who continues to depart from the laws of Christ's kingdom displays a spirit that is more and more decidedly at enmity against God.

The Lord calls upon the one who has been working unrighteousness to put away his sins, and be converted. Unless the transforming grace of Christ is

poured into his soul, he will refuse to oppose the works of Satan. The human agent who is worked by the power of the enemy, will close the door of his heart to every appeal made by the Saviour. He will refuse to hear the words, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And the God of heaven will not exercise His power to force man to practise righteousness, with the heart in determined resistance.

"There shall be enmity between thee and the woman, and between thy seed and her seed." We pray that this enmity may be more decidedly seen, that righteousness may be exalted, and sin called by its right name.

When there are among God's people those who have departed from the path of humble obedience, those who have exalted self, those who have united with Satan in accusing and condemning the men appointed of God to be ministers of salvation, shall we keep silence for fear of hurting their feelings? When there are men in the church who love riches more than righteousness, and who stand ready to take advantage of their fellow men by unjust dealings, shall we make no protest? And when men standing in the position of leaders and teachers work under the power of spiritualistic ideas and sophistries, shall we keep silent, for fear of injuring their influence, while souls are being beguiled? Satan will use every advantage that he can obtain to cause souls to become beclouded and perplexed in regard to the work of the church, in regard to the word of God, and in regard to the words of warning which He has given through the testimonies of His Spirit, to guard His little flock from the subtleties of the enemy.

When men stand out in defiance against the counsel of God, they are warring against God. Is it right



for those connected with such ones to treat them as if they were in perfect harmony with them, making no difference between him that serveth God and him that serveth him not? Though they be ministers or medical missionaries, they have dishonored Christ before the forces of the loyal and the disloyal. Open rebuke is necessary, to prevent others from being ensnared.

To believe that evil must not be condemned because this would condemn those who practise the evil, is to act in favor of falsehood. If, after a man has been given many cautions and warnings, to save him from his hereditary and cultivated tendencies to wrong, he takes offense, and refuses to accept the message graciously sent him from heaven, and puts aside the reproof of the Holy Spirit, his heart and conscience become hardened, and he is in great darkness.

The enmity that God has put in our hearts against deceptive practises, must be kept alive, because these practises endanger the souls of those who do not hate them. All deceptive dealings, all untruthfulness regarding the Father and the Son, by which their characters are presented in a false light, are to be recognized as grievous sins. There are those who have become apt scholars in this deceptive work. Those who can not see the danger that is threatening the Lord's heritage because of these things will soon feel no enmity against the arch deceiver. Those who stand in positions of trust in our institutions are to show constant vigilance, else they will be taken captive. In words and deportment, in all their business transactions, they are to show the exactitude that will win the commendation, "Well done, good and faithful servant."

It should now be clearly understood that we are not really helping those who are determined to do evil, when we show them respect, and keep our words

of reproof for those with whom the disaffected one is at enmity. A grave mistake has been and is being made in this matter. Shall the servants of Jehovah, into whose heart He puts enmity against every evil work, be assailed as not being right when they call evil evil, and good good? Those who feel so very peaceable in regard to the works of the men who are spoiling the faith of the people of God, are guided by a delusive sentiment.

There is to be a constant conflict between good and evil. Those who are enlightened by the Holy Spirit's power are to strive with every power of their being to snatch the prey from the seductive influences of men who refuse to obey the word of God, whether they be in high places or in low. Christ's property is not to pass out of His control into the control of the children of darkness.

If this matter were rightly understood and closely guarded, God's servants would feel a continual burden of responsibility to counterwork the efforts of the men who do not know what they are about, because they are enchanted by the delusive allurements of Satan. When God's people are fully awake to the danger of the hour, and work fully on Christ's side, there will be seen a sharp contrast between their course and that of those who are saying, "Good Lord, and good devil," and we shall see much firmer and more decided work done to counterwork the schemes of satanic agencies.



## TEACH THE WORD

WASHINGTON, D. C., July 24, 1904.

*To Our Leading Physicians:—*

DEAR FELLOW WORKERS: I am awakened at eleven o'clock. The representations passing before me are so vivid that I can not sleep. The word of the Lord has come to me that there is a decided work to be done in warning our medical missionaries against the dangers and perils that surround them.

The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing a yoke of human manufacture to break this yoke, and no longer be the bond-servants of men.

The battle is on. Satan and his angels are working with all deceivableness of unrighteousness. They are untiring in their efforts to draw souls away from the truth, away from righteousness, to spread ruin throughout the universe. They work with marvelous industry to furnish a multitude of deceptions to take souls captive. Their efforts are unceasing. The enemy is ever seeking to lead souls into infidelity and skepticism. He would do away with God, and with Christ, who was made flesh and dwelt among us, to teach us that in obedience to God's will we may be victorious over sin.

Every form of evil is waiting for an opportunity to assail us. Flattery, bribes, inducements, promises of wonderful exaltation, will be most assiduously employed.

What are God's servants doing to raise the barrier of a "Thus saith the Lord" against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded? Where are the medical missionaries? Are they co-workers with Christ, wearing His yoke, or are they wearing a yoke of human manufacture?

Satan and his angels are making every effort to obtain control of minds, that men may be swayed by falsehood and pleasing fables. Are our physicians lifting the danger signal? Are the men who have been placed in prominent positions in our sanitariums lifting the danger signal? Or are many of the watchmen asleep, while mischievous tongues and acute minds, sharpened by long practise in evading the truth, are continually at work to bring in confusion, and to carry out plans instigated by the enemy?

Please read Paul's exhortation to the Colossians. He speaks of his earnest desire that the hearts of the believers might be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." "And this I say," he declares, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."



Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated, to the ruin of souls? The sentiments of the enemy are being scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being sown broadcast. Shall our medical missionaries raise no barrier against this evil? Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth? Shall we allow him to keep us from being channels through which the blessings of the gospel, as a current of life, shall flow to the world? Let every man now arouse, and work as he has opportunity. Let him speak words in season and out of season, and look to Christ for encouragement and strength in well-doing.

The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God, and work earnestly to keep Satan from gaining any further advantage. Angels of God, that excel in strength, are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.

At this time the Laodicean message is to be given, to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort. Remember that Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish.

For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. O that they had broken the yoke! O that they had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty

responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's word.

Physicians, have you been doing the Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith, and holding your peace? God says, "Neither will I be with you any more, unless you awake, and vindicate your Redeemer."

My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith.

Sometimes our physicians talk for hours, when they are weary and perplexed, and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan with his seductive influence has stolen away from one and then another the faith once delivered to the saints. Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. They can not listen to charming philosophical speculations, and at the same time keep the word of the living God clearly in mind.

Our physicians have lost a great deal out of their lives because they have seen wrong transactions and heard wrong words spoken, and seen wrong principles



followed, and have not spoken in reproof, for fear that they would be repulsed.

I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free men in Christ. Nothing but a determined effort will break the spell that is upon them.

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.

We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word."

The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples.

Those who heed the light given them will bring the virtues of the character of Christ into the daily life.

Christ did no sin, because there was no sin in Him. God has shown me that the lives of believers are to reveal practical righteousness.

Has not God spoken in His word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His word concerning the events that are taking place in fulfilment of that word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves."



## A MESSAGE OF WARNING

NASHVILLE, TENN., June, 1904.

TO MEDICAL MISSIONARIES:—

We have a special message to bear to the world, and our medical missionaries should be exerting an influence that God will accept. Their lives should reveal the influence of the cross. A great interest should be shown by them in the extension of the Lord's work. They should feel a deep sense of grief and humiliation as they think that many of the cities which have been kept before us for the last twenty-five years have not yet heard the message of present truth. There are heathen, as it were, right in our borders, in our large cities. But how few have a burden of soul for these unwarned ones! How few are willing to invest their means in the work of enlightening them! Entreaties have been made, but many have listened to the counsel of men not guided by the Holy Spirit.

The members of the Christian church are designed expressly by God to live the Christ-life, and to diffuse the influence of the cross. When this is done as God requires, Christian missions will furnish a striking illustration of the power of the principles of Christ. The wonderful efficacy of the cross will be seen and felt. The power of the love of Christ, "that passeth knowledge," will be revealed. The kingdom of God is founded upon infinite love, compassion, and purity. In perfect obedience is found perfect joy.

Had God's people lived up to all the light they have received, standing firm in their integrity, and

striving with united effort to advance God's cause, thousands upon thousands would have been converted, and the message of warning would have been proclaimed to the world. Our adversaries would have been put to shame; for it would have been seen what the grace of God can accomplish.

All missionary successes have been gained by consecrated effort. By God's ordained means we can work successfully, meeting and surmounting obstacles, standing steadfastly under Christ's banner, refusing to fail or become discouraged. But often the Lord's workers relax their devoted, persevering efforts, and prosperity declines. Often the door is opened to Satan's temptations, and God's Spirit is sorely grieved. Pride of heart is cherished, and self-exaltation makes the church weak and strengthless.

Unreserved consecration is needed now. Every worker is to make the great Medical Missionary his example. Then there will be seen in his work a purity, a righteousness, that will bring success. Unless self-renunciation and entire consecration are brought into the medical missionary work, human ideas will be followed, and evil influences will come in to sway things in accordance with the purposes of the enemy. Divine enlightenment is greatly needed at this time; for the perils of the situation are very great.

There are some who in the past have had a correct experience, but who have changed leaders. Not all, but many have been beguiled. There are leaders who, before God can own and accept them, must first be converted, and led back to God. The beauty of His holiness is eclipsed by their unsanctified words and acts. They are strangers to God. They have no union with Him.

Those leaders and teachers who refuse to follow Christ place themselves under the guidance of the evil angels. Some have already done this, and some,



without severe chastisement from God, will never break the spell that is upon them.

The Laodicean message must be given with earnestness and power, as a message from heaven. If it be ignored, the Lord will certainly cast away from Him those whose spiritual condition is so objectionable. Christ declares that pretentious piety is nauseating to Him. To the ones so full of self-sufficiency He says, "I know thy works, that thou art neither cold nor hot." Their works are opposed to the holy principles of God's word.

My brethren and sisters, will you take heed to the word of the Lord? Will you listen to His rebuke? If, after men in positions of responsibility have been warned and reproved by the Lord, they continue to follow their own way, affliction will come upon them. God chastens them, giving them opportunity after opportunity to repent. If they utterly refuse to repent, and are determined to listen to the sophistries of the enemy, they are left to their own course of action, and will surely perish in their sins; for God will not be trifled with. Sufficient light and evidence will be given to every soul. If men are overcome by the enemy, it will be because they have hardened their hearts, refusing to listen to the voice of God. Will men hear the word of the Lord, or will they, through yielding to temptation, refuse to hear until it becomes impossible for them to discern between good and evil?

Some of our medical men have been learning lessons that will prove to be to their eternal ruin, unless they earnestly seek the Lord. They need to purify their hearts through obeying the truth. A reformation is needed in their lives. Physicians need to set the Lord ever before them, carrying the lamp of life with them wherever they go, or else Satan will use their scientific knowledge to lead them astray.

The purest, most Christlike influences must control their lives, else the enemy will lead them to believe that the end justifies the means, and they will do strange things, that will make the God of heaven ashamed of them. They will sacrifice principle in order to obtain their desires, and will endeavor to bring into the work of God the methods of worldlings.

When physicians do this, God says of them, "You have sold the truth, and you must reap the displeasure of heaven. Unless you change, the gates of the holy city will be closed against you. Nothing that man can do has power to sanctify an unrighteous act."

If there be first a willing mind, a way to the sanctuary will be found. But those whose hearts are humble and contrite would not engage in the work that for years has been done in Battle Creek, a work of accusing and condemning the brethren, and especially the ministers. It is the influence of the great deceiver that has led to this work. When men and women realize their own weakness and their entire dependence upon God, a standard of Christianity very different from that which now appears will be seen.

#### OUR YOUTH NOT TO GO TO BATTLE CREEK

When I first heard of the re-opening of Battle Creek College, I was in great distress; for I knew that this, if managed as some desired, would call many young people there. I knew that this move, if unopposed, would bring results very different from those intended or anticipated by some connected with the movement.

How could we consent to have the flower of our youth called to Battle Creek to receive their education, when God has given warning after warning that they are not to gather there. Some who stand there as leaders and teachers do not understand the



real groundwork of our faith. Many of those who have been educated in Battle Creek need to learn the first principles of present truth.

We can not advise our youth to go to Battle Creek to obtain their education when the Lord is calling them away from Battle Creek, that they may be taught the truth for this time. "I will turn and overturn," saith the Lord. Not all the leaders in Battle Creek are safe, reliable teachers; for they are not taught and led by God. Those who have had message after message, and yet have not heeded these messages, do not know the value of the knowledge that maketh wise unto salvation. <

Let those who have seen our youth lose their Christian experience and go into infidelity in Battle Creek, for quite a number have, ask themselves the question, "What will it profit a man if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul?" What line can sound the depths of the ruin of one soul? Who can weigh the eternal weight of glory and bliss that every human being who is saved will surely enjoy?

> God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of God.

My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived.

I have been instructed that there are in Battle Creek men who are or have been connected with our institutions, who have rejected light, and chosen their own perverse way. Unless these men are converted, they will become Satan's decoys, to lead souls away from the truth. At times they will work to undermine the confidence of those in whose minds they

can plant the seeds of doubt and questioning. They hate the testimonies of reproof sent them, and refuse to follow the light given by God to direct their feet in the right way.

My soul is so greatly distressed as I see the working out of the plans of the tempter that I can not express the agony of my mind. Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain? <

The showing at the Battle Creek Sanitarium is not in harmony with the Lord's design for that institution. I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising. They have not been led by the Lord, but have done directly contrary to the light that He has given. I write these words in order that the example that has been set in Battle Creek shall not be followed in other places; for it is not in accordance with God's plan. Instead of so large an institution being built in one place, plants should have been made in many cities in which there is nothing to represent the truth.

Large sanitariums place in close association a great number of believers and unbelievers. The Lord is calling for separation from the world, but large institutions call for the mingling of our youth with worldlings. This association brings great temptation to the youth. The work of soul-saving that could be done were fewer unbelievers gathered together in one place, is greatly retarded.

The enemy will devise many plans to occupy minds, and to divert attention from the message that is to be proclaimed. But we are to go straight forward with our work. The end of all things is at hand. The coming of the Lord in the clouds of heaven, with power and great glory, is very near.



At this time, when wickedness is at its height, ministers of the gospel are crying, "Peace and safety." Upon those whose minds are thus set at rest, sudden destruction cometh. Unprepared, they shall not escape.

When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines will hear. The righteous dead will hear the sound of the last trump, and will come forth from their graves, to be clothed with immortality, and to meet their Lord. And those who pierced the Saviour, those who scourged and crucified Him, will also be raised, to behold Him whom they mocked and despised, coming in the clouds of heaven, attended by the heavenly host, ten thousand times ten thousand and thousands of thousands.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and representations of things existing at the present time have passed before me. I have seen men who have been placed in positions of trust as watchmen, molding and fashioning the work in our conferences and institutions in accordance with worldly policy, which God condemns. The medical missionary work is sick, and needs the restoring power of the great Healer, before it can accomplish a work in harmony with its name.

## THE BERRIEN SPRINGS MEETING

WASHINGTON, D. C., July 25, 1904.

NEAR the close of the Berrien Springs meeting, the Lord opened before me, in the night season, many scenes regarding the opportunities and experiences of that meeting. I was given a presentation of the meeting that has weighed me down almost to the earth, and nearly taken my life. I carried the load all the time that I was in Nashville, and I could not rid myself of it. At times I would try to rise above the things that burdened me, and then again they would come upon me with crushing force.

A glorious victory might have been gained at the Berrien Springs meeting. Abundant grace was provided for all who felt their need. But at a critical time in the meeting unadvised moves were made, which confused minds and brought in controversy. The Lord was working upon minds. Angels of God were in the assembly, and had all heeded the message borne, very different results would have been seen. Had all freely confessed their own sins, laying aside all anxiety about the acknowledgments and confessions to be made by others; had all humbled their hearts before God, as on the day of atonement in the days of ancient Israel, the Lord would have come in, and great victories would have been gained.

But in the scenes presented to me, I saw men talking together between the meetings about the mistakes and faults of their brethren. In the place of searching their own hearts, and praying, and confessing their own mistakes, men seemed to be anxious that others should feel that they had acted unwisely. An-



gels from heaven, sent to minister wisdom and grace, were disappointed to see self pressing its way in, to make things appear in a wrong light. Men were talking and accusing, and conjectures were brought in that should have had no place in the meeting.

In some of the business meetings unwise words were spoken, which manifested suspicion and distrust of men bearing responsibilities. This aroused wrong feelings. Trifling things, looked at through the enemy's magnifying glass, became larger and larger. A mote became a mountain. Words were spoken and thoughts cherished that grieved the Holy Spirit.

Those who ought to have been seeking the Lord with subdued, contrite spirits, were bringing to the foundation material represented by wood, hay, and stubble.

Brother Sutherland spoke words that were untimely. For him to present his resignation at a time when so much was at stake, at a meeting in which the ministers had assembled for prayer and confession, and especially to seek for unity of spirit, was an unfortunate move, and showed that a strange power had come in to influence his mind, and lead it away from the living fountain to the brackish streams of the lowlands. He said that to which he would not have given utterance had he not been talked with and wrought upon. He spoke at a time when silence would have been eloquence.

Brother A. T. Jones acted unwisely. He acted in the light of another's mind. He introduced matters that he would not have touched had he been wholly worked by the Spirit of God.

Brother Hiland Butler lost a great blessing when he sought to humble others in the place of humbling himself. Every heart must feel its own peril. In the place of trying to humble others, men are to humble their own hearts, confessing their own sins,

and placing themselves, where God can bless them. But many take an attitude that is like putting a new patch on an old garment, making the rent worse. From work of this kind the Lord turns away.

The course taken by some at the Berrien Springs meeting resulted in building up in self-confidence men to whom God had given solemn warnings. It confirmed Dr. Kellogg in his self-righteousness. Many are so blind that they do not yet discern the misleading character of some of the sentiments contained in the book "Living Temple." Such ones, whether they be ministers, physicians, or teachers, would better go apart and study the Scriptures alone with God.

O that men, instead of dwelling upon the faults and errors of their brethren, had talked with God concerning their own dangers and defects of character, leaving their fellow-workers with the Lord Jesus! O that those who had grievances had gone directly to those whom they supposed had wronged them, and said, "My brother, will you forgive me? I have had unchristian feelings toward you, because I thought that you were trying to hurt my influence. I know that God is working to make hearts one. If I have grieved you in any way, will you forgive me? Christ has forgiven my mistakes, and I will forgive everything that I have thought was an injury to me. Let us be one. Let us, right here and in unity, offer up our petitions to the Heavenly Father."

Had each one felt that he had done more to be forgiven by the Lord than he could express, a wonderful change would have come into the meeting.

The representation given me of the Berrien Springs meeting is similar to the picture presented in the third chapter of Zechariah. "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist



him." Compare this picture with the experience at Berrien Springs, where so many words were spoken in vindication of self and in condemnation of others.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Every one may have this change of raiment. Every one may be cleansed, refined, ennobled, covered with the robe of Christ's righteousness. But at the Berrien Springs meeting those who most needed to place themselves where they could have been thus favored were standing as accusers of their brethren. Heavenly angels were in the midst of God's people, ready to give glorious victories, wrought out through prayer and the personal intercession of Christ. These victories would have been given had men been looking at their own defects, instead of pointing to the defects of others.

By empowering His people to employ the argument of His name, Christ places the merits of His virtue within the reach of those who are meek and lowly. He will imbue them with His Holy Spirit, giving them power to plead for themselves, as well as to grasp His promises in their behalf. Thus man and God become united in one. Those who have gained this experience do not utter accusations against others. They are too earnestly engaged in making sure that they themselves shall be baptized with the Holy Spirit.

Those who are invested with Christ's Spirit are

virtually clothed with priestly garments, and are placed on vantage ground, commissioned to minister to others. Christ puts into their hands a censer filled with the incense of His righteousness. And He distinctly pledges Himself to answer their supplications. "Whatsoever ye shall ask in My name," He says, "that will I do."

But if men occupy the time of the heavenly Guest in justifying themselves and finding fault with others, they lose the opportunity to be placed on vantage ground, and they encourage evil angels to abide with them, and to unite with them in warfare against God's people. Earnest pleading with God for the holy fragrance of the character of Christ is of value. But Christ is ashamed of those who exalt self, and bring accusations against others. To those who set themselves up as accusers of their brethren comes this reprimand from God, "Who art thou that sittest as a judge? Get down from the judgment seat, and on your knees, with humility and contrition, confess your sins." If this course of humiliation and confession is followed, the sure result will come. Christ's intercession prevails with God, and at the same time is the almoner of infinite grace.



## AN OPPORTUNITY

BERRIEN SPRINGS, MICH., May 20, 1904.

DEAR BRETHREN DANIELLS AND PRESCOTT:—

Yesterday a very strong impression came upon me that now is our time to save Dr. Kellogg. We must now work with determined effort. We must not prescribe the precise steps he must take, but we must lay hold of the man himself, and let him see that the Spirit of God and the spirit of soul-saving are in us. Satan has worked to bind him up with himself, but shall we stand by, and make no effort to pull him away from Satan? Shall we not, in the name of the Lord, call for Dr. Kellogg to come to this meeting, not that we may make accusations against him, but that we may help him, and all of us draw with Christ?

Not one of us is above temptation. There is a work that Dr. Kellogg is educated to perform as no other man in our ranks can perform it; and if he will draw nigh to God, God will draw nigh to him. We are to draw with all our power, not making accusations, not prescribing what he must do, but letting him see that we are not willing that any should perish, but that every man should have that which Christ died to present to him,—eternal life.

Is it not worth the trial? Satan is drawing him, but last night I saw a hand reached out to clasp his hand, and the words were spoken: "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me. Satan is striving for the victory. I will help Dr. Kellogg to stand on vantage ground, and every soul who loves Me must work with Me. As he sees Me do, so must he do.

"Leave the individuality of the man for God to work with at the present time. Every one needs to remember that Christ will pardon all transgression and all sin, because He came to save those that were lost."

To all—for there were many looking on—He said, "Look not on this man, but look on Me. I gave My life to save him unto eternal life. He has dishonored Me. It is My name that must be honored as a sin-pardoning Saviour. I will open blind eyes.

"Take heed, every soul, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Then the Saviour stretched out His hand, saying: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. If ye be obedient to the knowledge ye have received from My word, then, walking according to My word, ye are the children of the day. Ye are not of the night, nor of darkness; therefore ye are not to sleep as do others, but to watch and be sober. Walk as children of the day. You all need a more earnest hold upon heavenly things. All need the faith that works by love and purifies the soul. You have not already attained, neither are you now perfect. A work of purification is to be done in your souls; then your lives will demonstrate that you are pressing



toward the mark of the prize of your high calling in Christ.

"Every man needs to walk humbly with God. Grow in grace and in a knowledge of God and your Saviour Jesus Christ. By looking unto your Saviour, beholding with open face as in a glass the glory of the Lord, you will be changed into the same image, from glory to glory, even as by the Spirit of the Lord. As I work with you and you abide in me, you will reveal perfection of character. You will be made perfect in one. John Kellogg, put on the Lord Jesus Christ, that you may see that of your own self you can do nothing. You can not possibly atone for your own sins. Through faith in Christ Jesus purify your soul from all dross, and reveal the righteousness of Christ, which is of God by faith. Christ has marked your desires when His Spirit has striven with you."

Then Dr. Kellogg exclaimed: "I am sinful, but He hath covered me with His own righteousness, and henceforth I will go in the strength of the Lord God. Henceforth I will make mention of Thy righteousness, even of Thine only."

Confessions were made, and the words were spoken by Christ, "Unless you walk in all humility of mind, Satan will obtain the victory."

Dr. Kellogg exclaimed, "He hath broken the bands of Satan; He hath covered me with the robe of His righteousness. I will go in the strength of the Lord God. I will make mention of Thy righteousness."

A hand was laid upon the hand of Dr. Kellogg and upon the hand of W. K. Kellogg, and the Saviour said: "I have not been unmindful of your struggles; but ye would not come unto Me that ye might have life. Take My yoke upon you, and unite with your brethren, all of whom need to wear My yoke. Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For

My yoke is easy, and My burden is light. Ye were sometimes in darkness, because you did not wear My yoke. If you will wear My yoke and learn of Me, you will henceforth reveal My meekness and lowliness. Ye were sometimes darkness, but henceforth you are to be children of the light. If you will keep hold of My strength, you will be all light in the Lord. Have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reprov'd are made manifest by the light."

Christ took the hands of both Dr. Kellogg and W. K. Kellogg, and said, "Awake to your responsibilities, but take on yourselves fewer burdens than you have taken in the past. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee spiritual light. See that you both walk unitedly. I will be your sufficiency. Do not walk in your own strength, but with the sense that I am your helper. See, then, that ye walk circumspectly."

Then His hand was laid upon the hands of Elder Daniells, and Elder Prescott, and W. C. White, and the words were spoken: "Let the word of Christ dwell in you richly in all wisdom. The sword of the Spirit is the word of God. The word of God is quick and powerful, and sharper than any two-edged sword. The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of the enemy, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Then He turned to the gospel medical missionaries, and said: "Ye strike too low. There is a broader work for you to do. Leave the smaller work for those who need the experience, but teach them all to be ever reaching a higher standard. Keep your souls in the love of God. Broaden your work. Teach those who know not the truth. The cities are to be worked.



All the work to be done God will open before those who are striving to save souls perishing in their sins. There are various lines of work; but unite, unite in perfect harmony. This is your safety and your wisdom and your strength.

"Except a man be born again, he can not see the kingdom of God. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Purge out therefore the old leaven, that ye may be a new lump,—the new man which after God is created in righteousness and true holiness. Thou shalt be called by a new name, which the mouth of the Lord shall name. The Lord your God proveth you, to know whether you love Him with all your heart and with all your soul. He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

"Unify. Your unbelief and lack of unity have been a standing reproach to the people of God, who have been given such great light. The pride of the human heart has dishonored the greatest work ever committed to mortals. Unify; come into the sanctifying circle of truth. Draw together; walk humbly with God; and be subject one to another, according to the light of the word. Let no man seek to be the greatest. This has been an offense to God. Press together, and heed every word of God; that will create oneness. Avoid all fault-finding and dissension. Perplexing matters will adjust themselves if each one will walk circumspectly.

"As you seek to reach the highest standard, I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin. I will melt them and try them. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness. You are to be one. Strive no longer to be first. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Read the first twelve verses of the second chapter of First Peter. God gave these words through His servant. Let all help their brethren to be one as Christ is one with the Father."

I can write no more now. I am bidden to present this to my brethren, for them to carry to others, who are not at this meeting. Work with all diligence in harmony with Christ. We have not a moment to spend in contention. Every soul is to be hidden with Christ in God. There is to be a time of trouble such as was not since there was a nation. Those who have any realization of this will not regard it as a virtue to make little differences a hindrance to their own spirituality and to the advancement of the work of God. Let the Lord's entrusted means be put in operation, that new fields may be opened. Let lines of work be set in operation to warn the cities and villages as fast as possible; for the time will soon be upon us when the enemy will imbue all wicked men with his devising. The secret of the Lord is with them that fear Him, and He will show them His covenant. God calls upon His people to assist with their means, that in the places which He has specified should be worked, there may be wise men to carry the work forward.



## COUNCILS IN BATTLE CREEK

HUNTSVILLE, ALA., June 15, 1904.

TO UNION CONFERENCE PRESIDENTS:—

During the past night, scenes that clearly outline our present position, were vividly presented to me. Scenes that had passed before me while we were on the steamer "Morning Star," were once more presented. These representations, with the instruction given me, make clear to my mind some of the experiences of the Berrien Springs meeting, and of the councils which followed in Battle Creek. The long-suffering patience of God and His wonderful forbearance were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers, the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and of taxing labor for me. The Lord strengthened me, and gave me power to stand before the people, and speak words of counsel and encouragement. A special message of hope and courage was given for men at Battle Creek. O, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves, and demanded confessions from their brethren.

I have been given no encouragement to go to Bat-

tle Creek. I was shown that efforts would be made to call our leading men there to investigate the Scriptures, and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done, are ill-timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His word, have been made of no effect.

Men have sneered at the thought that it was God's judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God's hand of mercy was not withdrawn from the institutions, and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings. . . .

I have been instructed to say that altogether too long have our ministers been answering the calls to come to Battle Creek to attend councils. That which has been done by calling men away from their work to attend councils in Battle Creek for the purpose of bringing about a better understanding, has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans, and at the close of each council these men have made representations that they had gained decided victories.

It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work, was interpreted by them as a victory over their brethren, and has been used to strengthen their hands in the carrying out of their purposes. The gracious



invitation was given, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden light." But the invitation was not accepted. The Lord says, "Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?"

After I had spoken for the last time at Berrien Springs, a scene passed before me, showing me that some would construe what had been done at that meeting to save them, as special victories for their side. I saw evil angels working with their deceptive sophistries on men's minds, so that they might work on other minds, to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America, who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result.

This is not a time to call from the field our leading workers, to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these differences will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." To our people in all

the conferences the word is, "Strengthen the hands of the builders." . . .

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God."



## WORDS OF COUNSEL

TAKOMA PARK, WASHINGTON, D. C., July 23, 1904.

*Dear Brethren Magan and Sutherland:—*

I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why?—Because they have not harmonized with you in all your plans, and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke encouraging words concerning your efforts, why did you not praise Him, and show your gratitude by manifesting thankfulness and a forgiving spirit, and by showing an appreciation of the burdens borne by these fellow workers of God's appointment? Why did you cast imputations upon them, or allow others to cast imputation upon them?

Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them.

Elder Daniells and Elder Prescott have made some mistakes. But where can you find men of capability who have not made mistakes? A grave mistake was made when you and Elder A. T. Jones set yourselves to the defense of the movement for the re-opening of the Battle Creek College, the full results of which none of you understand. The Lord did not inspire the words spoken in defense of that movement, and the criticisms that were made against the attitude of the men who felt it to be

their duty to point out the dangers attending the effort to bring a large number of our youth to Battle Creek. Another counselor had taken the place of the divine Counselor.

In this perilous time the Lord has given us men of His choice to stand as the leaders of His people. If these men will keep humble and prayerful, ever making Christ their confidant, listening to and obeying His words, the Lord will lead and strengthen them. God has chosen Elder Daniells to bear responsibilities, and has promised to make him capable by His grace of doing the work entrusted to him. The responsibilities of the position he occupies are great, and the tax upon his strength and courage is severe; and the Lord calls upon us to hold up his hands, as he strives with all the powers of mind and body to advance the work. The Lord desires every church to offer prayer for him as he bears these heavy responsibilities. Our brethren and sisters should not stand ready to criticize and condemn those who are bearing heavy burdens. Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities. . . .

I know that Elder Daniells is the right man in the right place. He has stood nobly for the truth, and has striven earnestly to deal in a right way with the controversies arising regarding the relation of the medical work to the evangelical work.

If the men whom the Lord has chosen to stand in positions of responsibility will heed the testimonies that God has given and is giving, if they will keep close to His word, if they will separate from those who are binding up with worldly influences, they will be safe men for the times upon which we have entered.



The words and attitude of Brother E. A. Sutherland and Brother A. T. Jones at the Berrien Springs meeting struck an inharmonious note,—a note that was not inspired of God. It created a state of things which resulted in harm, that they did not anticipate. It made the work of the meeting very much harder than it would otherwise have been. Had it not been for their injudicious course, the Berrien Springs Conference would have shown very different results.

My brethren, God is dishonored when you seek to throw a burden of censure upon your brethren, as you did at that meeting. You were not working in harmony with God; for this is not the way in which He works. If you felt it your duty to lay before your brethren matters reflecting upon the leaders in General Conference work, it was your duty first to call the most reliable men together and modestly present to them your statements. You should not have thrown in your ideas without counsel, as you did. The impulsive disposition of Brother Jones has led him many times to make wrong movements, which have called for correction and reproof.

At the Fresno camp-meeting, after I had borne a very plain testimony, Brother Jones acted the part of a man, doing thorough work in confession. He was working out his own salvation with fear and trembling. The blessing of the Lord came in, and the glory of the Lord was revealed. Angels of heaven were present in that meeting, and a great blessing was experienced by all who were present. And so it would have been in the meeting at Berrien Springs, if Dr. Kellogg had heartily accepted the message sent by the Lord, and had fully broken with the enemy. A spirit of humiliation would have filled every heart, and sincere confessions would have been made by all.

At the Berrien Springs meeting, a special message of hope was given for Dr. Kellogg. He might have stood on vantage ground, accepting the Lord Jesus as his counselor. In and through the power of the Saviour, he might then have broken the spell. But he did not.

For a long time Dr. Kellogg has not been humbly accepting Christ as his teacher, and, unknown to himself, has been taught by the master of sophistries. And the enemy has used him as a channel through which to exert a strong controlling influence upon the physicians associated with him. But the Lord will break the spell that is upon these men if they will allow the yoke that has been placed upon them to be broken.



## FREEDOM IN CHRIST

CHRIST gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." All who accept this invitation will bear testimony that Christ's yoke is indeed easy and His burden light.

It means much to our physicians whether they are wearing the yoke of Christ or the yoke of some man. Those who are wearing a yoke that man has placed on their necks will have to be freed from this yoke before they can act the part that God desires them to act in the proclamation of the truth. Those who receive and believe in Jesus are not to wear any man's yoke, neither are they to be non-committal in regard to where they stand. A fierce conflict is raging between two powers,—the power of light and the power of darkness. This conflict has a vital interest for the people of God. The question that is asked us is, Who will stand on the Lord's side? You can not remain neutral, and yet be Christ's followers, His faithful servants.

"He that is not with Me is against Me," Christ declares, "and he that gathereth not with Me scattereth abroad." God has given to every man his work. He expects every follower of His to exert an influence that will tell for the upbuilding of His kingdom. He who is not actively engaged in promoting love and unity and equity is exerting an influence that is opposed to Christ.

At this time men need to think under the inspiration of the Holy Spirit, and they need to pray more and talk less; for souls are hanging in the balance. The one who has exercised masterly power in the medical missionary work has not been given permission to exercise this power. He has taken this power to himself. Heaven is grieved because acts so imperious and unadvised and often so oppressive are done. Christ has looked upon the kingly dictation as to what shall be and what shall not be, and He says: "Speak words that are more appropriate. Men and women are My heritage. I have not passed them over into your hands. Stand aside, and exercise your authority over yourself. I have given to My children their code and charter. For man to interfere with My heritage, or to harm one of My purchased possession, is to impugn the divine efficacy and efficiency. Those who assume such authoritative power are to be rebuked for their presumption.

"My kingdom is not of this world; for it refuses all human patronage. For any man to put forth his hand to guide and control My missionaries, as if he had the charge of their souls, is displeasing to God. I have bought them with a price such as no human mind can compute. They are My property."

Those who are true to the divine Leader will hold fast to the simplicity of the gospel, and will put away the masterly sentiments and sophistries that are coming in to deceive. Those who would be saved from the wily, deceptive influences of the foe must now break every yoke, and take their position for Christ and for truth. They must reject all fictitious sentiments, which, if accepted, will spoil their faith and their experience. Unless they obtain this freedom, they will go on step by step in the downward path, until they deny Him who has bought them with the price of His blood.



This is the message that I am instructed to bear to our physicians. The Lord calls upon those who claim to be medical missionaries to free themselves from the control of any human mind. He says: "Break every yoke. My servants are not to be under the jurisdiction of any man. Their minds belong to Me. They have not been sold into bondage to any human being, for him to lead into philosophical speculation and spiritualistic theories."

Christ never causes confusion in minds. He says, "I will surely bring punishment upon those who put themselves in My place, to control the minds of My blood-bought heritage; for thus they endanger the souls of those who have been purchased with the price of My own blood. These physicians are My workmen. They are to present to the world a standing evidence that the human mind, under the control of the Holy Spirit, represents the heavenly world. Better would it be for a man never to have been born than to spoil the souls of My heritage. The soul that is turned away from the word may lose eternal life. Unless the one who does this work comes to Me with repentance and confession, he will lose the life that measures with the life of God."

One soul misled — forfeiting eternal bliss — who can estimate the loss!

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or be cowed into silence by a masterful spirit. For them to do this would be a great injury to him and to them.

Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare any one require it? They

do great harm to a speaker when they listen to false statements without making any protest or correction.

Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity.

We are to unify, but not on a platform of error. That which has been said in the testimonies in regard to "Living Temple," and its misleading sentiments, is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain and explain in regard to these theories, nevertheless they are contrary to the truth. Scriptures are misplaced and misapplied, taken out of their connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are.

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest Medical Missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am so sorry; for God is dishonored. His work,



which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done.

The cause of God is in great peril because there are physicians in whose minds sophistry has prevailed against the truth. These men are bracing themselves against the impressions of the Holy Spirit, and are placing themselves where the Lord can not use them as leaders of His people.

This is a time when Satan's deceptive power is exercised, not only upon the minds of those who are young and inexperienced, but upon the minds of men and women of mature years and of broad experience. Men in positions of responsibility are in danger of changing leaders. This I know; for it has been plainly revealed to me. I have been instructed that the enemy seeks to link up with men bearing large responsibilities in the Lord's work, in order that he may fill their minds with evil devisings. Under his influence men will suggest many things that are contrary to the mind of God.

## BEWARE

WASHINGTON, D. C., August 7, 1904.

*My dear Brother:—*

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book "Living Temple;" for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories.

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.

It will be said that "Living Temple" has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked."

You have had access to "Testimonies for the Church," Volumes VII and VIII. In these "Testimonies" the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there can not be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change.



When medical missionaries make their practise and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book "Living Temple" there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end.

## THE FOUNDATION OF OUR FAITH

THE Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.

I have been instructed by the heavenly messenger that some of the reasoning in the book, "Living Temple," is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but speculation in regard to the personality of God and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful



theories are discussed, the less men will know of God and of the truth that sanctifies the soul.

One and another come to me, asking me to explain the positions taken in "*Living Temple*." I reply, "They are unexplainable." The sentiments expressed do not give a true knowledge of God. All through the book are passages of scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled.

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.

About the time that "*Living Temple*" was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith.

A copy of "*Living Temple*" was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book, did not bear the indorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.

In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heart-broken; for I knew that this representation of the matter was not true.

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. "*Living Temple*" contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in "*Living Temple*" in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.

I am compelled to speak in denial of the claim that the teachings of "*Living Temple*" can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of "*Living Temple*," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the



sentiments in "Living Temple" are in harmony with my writings. But God forbid that this sentiment should prevail.

> Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

✓ In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers,—the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action."

> The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to

take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in *must be met*.

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. > For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented be-



fore me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!"

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844,

searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the



Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the word of God.

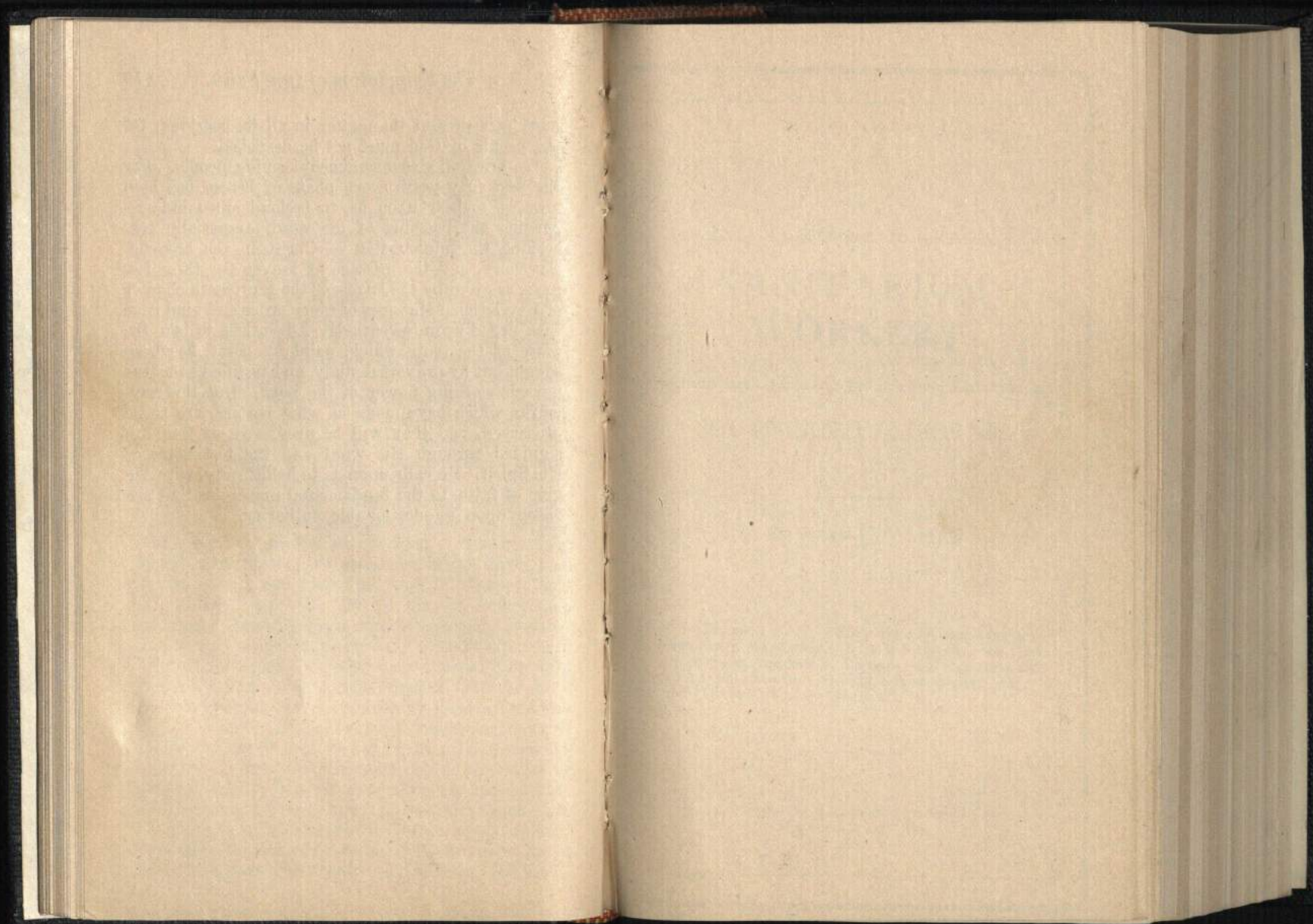
What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!"

I have the tenderest feelings toward Dr. Kellogg. For many years I have tried to hold fast to him. God's word to me has always been, "You can help him." Sometimes I am awakened in the night, and, rising, I walk the room, praying: "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly." Night after night I have lain awake, studying how I could help him. Earnestly and often I have prayed that the Lord may not permit him to turn away from sanctifying truth. This is the burden that weighs me down,—the desire that he shall be kept from making mistakes that would hurt his soul and injure the cause of present truth. But for some time his actions have revealed that a strange spirit is controlling him. The Lord will take this matter in His own hands. I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I

must now present the matter in all its bearings; for the people of God must not be despoiled.

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.







Series B, No. 3

LETTERS TO  
SANITARIUM  
WORKERS

IN  
SOUTHERN CALIFORNIA

BY ELLEN G. WHITE

"Say not, . . . There are yet four months, and then cometh the harvest. Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal."

PACIFIC PRESS PUBLISHING COMPANY  
MOUNTAIN VIEW, CAL.

1905



## INTRODUCTION.

The Lord says to the leaders in our medical work:—

"Places that have been neglected are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to Me, body, soul, and spirit, shall work in My way and in My name. Every one shall stand in his lot, looking to Me, his Guide and Counselor.

"I will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual darkness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that before this ought to have been provided with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers."

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time these properties will be offered for sale at a price far below their cost.

In various places properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities to purchase properties away from the cities, on which are buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work.

## NOT FOR PLEASURE SEEKERS.

*To Our Sanitarium Workers in Southern California—*

I have a decided message for our people in Southern California. The Lord does not require them to provide facilities for the entertainment of tourists. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.

Why do we establish sanitariums?—That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. Because of their condition of health, they are susceptible to the sanctifying influence of the medical missionaries who labor for their restoration. Let us work wisely, for their best interests.

We are not building sanitariums for hotels. Receive into our sanitariums only those who desire to conform to right principles, those who will accept the foods that we can conscientiously place before them. Should we allow patients to have intoxicating liquor in their rooms, or should we serve them with meat, we could not give them the help they should receive in coming to our sanitariums. We must let it be known that from principle we exclude such articles from our sanitariums and our hygienic restaurants. Do we not desire to see our fellow-beings freed from disease and infirmity, and in the enjoyment of health and strength? Then let us be as true to principle as the needle to the pole.

Those whose work it is to labor for the salvation of souls must keep themselves free from worldly policy plans. They must not, for the sake of obtaining the influence of some one who is wealthy, become entangled in plans dishonoring to their profession of faith. They must not sell their souls for financial advantage. They must do nothing that will retard the work of God, and lower the standard of righteousness. We are God's servants, and we are to be workers together with Him, doing His work in His way, that all for whom we labor may see that our desire is to reach a higher



standard of holiness. Those with whom we come in contact are to see that we not only talk of self-denial and sacrifice, but that we reveal it in our lives. Our example is to inspire those with whom we come in contact in our work, to become better acquainted with the things of God.

If we are to go to the expense of building sanitariums in order that we may work for the salvation of the sick and afflicted, we must plan our work in such a way that those we desire to help will receive the help they need. We are to do all in our power for the healing of the body; but we are to make the healing of the soul of far greater importance. Those who come to our sanitariums as patients are to be shown the way of salvation, that they may repent, and hear the words, Thy sins are forgiven thee; go in peace, and sin no more.

Medical missionary work in Southern California is not to be carried forward by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure lovers, who would bring with them their intemperate ideas and practises. Such an institution would absorb the time and talent of workers who are needed elsewhere. Our capable men are to put forth their efforts in sanitariums established and conducted for the purpose of preparing minds for the reception of the gospel of Christ.

We are not to absorb the time and strength of men capable of carrying forward the Lord's work in the way He has outlined, in an enterprise for the accommodation and entertainment of pleasure seekers; whose greatest desire is to gratify self. To connect workers with such an enterprise would be perilous to their safety. Let us keep our young men and young women from all such dangerous influences. And should our brethren engage in such an enterprise, they would not advance the work of soul-saving as they think they would.

Our sanitariums are to be established for one object,—the advancement of present truth. And they are to be so con-

ducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums.

As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made.

We are living in the very close of this earth's history, and we are to move cautiously, understanding what the will of the Lord is, and, imbued with His Spirit, doing work that will mean much to His cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin.

In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of Southern California, and that a work may be done also in behalf of their attendants.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.



For months I carried on my soul the burden of the medical missionary work in Southern California. Recently much light has been given me in regard to the manner in which God desires us to conduct sanitarium work. We are to encourage patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the lookout for cheap, desirable properties in healthful places, suitable for sanitarium purposes.

Instead of investing in one medical institution all the means obtainable, we ought to establish smaller sanitariums in many places. Soon the reputation of the health resorts in Southern California will stand even higher than it stands at present. Now is our time to enter that field for the purpose of carrying forward medical missionary work.

ST. HELENA, Cal., October 13, 1902.

*To the Directors of the Los Angeles County Medical Missionary and Benevolent Association—*

DEAR BRETHREN: During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and schools. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's plan, but the planning of a power that we should in no case acknowledge. God's Word is fulfilling; the wicked are binding themselves in bundles ready to be burned.

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and that such properties will

be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, and where they can have the blessing of fresh air and sunshine.

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little and there a little. And our physicians and teachers should be quick to see the advantage of retired locations for our sanitariums and schools.

Properties such as those to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better; but on other properties, where the buildings are just what we need, trees can be set out.

The fact that in many cases, the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities which have been neglected, and which must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be



wise in securing advantages already provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.

The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in Southern California. Every year many thousands of tourists visit Southern California, and by various methods we should seek to reach them with the truth.

Our medical missionary work in Los Angeles should be in a much more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I can not speak freely about this at present, for fear that men will take advantage of what I say, and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls.

I have been instructed that the greatest work that we can do in this life is to prepare for the future immortal life and help others to prepare for it. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to obscure our vision of heavenly things.

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SANITARIUM, Cal., August 8, 1904.

*To Our Brethren and Sisters in Southern California—*

Again and again during the past five years symbolic representations have been presented to me in visions of the night, showing what we ought to be doing in sanitarium work to help the sick to recover soundness of body and mind. On the

night of October 10, 1901, I was unable to sleep after half past eleven at night. Many things regarding the sanitarium work were presented to me in figures and symbols. I was shown sanitariums near Los Angeles in running order. At one place I saw sanitarium work being carried on in a beautiful building. On the grounds surrounding the building there were many fruit trees. This institution, which was away from the city, was filled with life and activity.

As in the visions of the night I saw this place, I said to our brethren, "O ye of little faith! You have lost much time." On the lawn were the sick in wheel chairs. There were some patients to whom the physician had given a prescription to spend all their time out-of-doors during pleasant weather.

Some had come to the institution with discouragement written on their countenances. I seemed to be living there myself, and I could not help speaking of the change that took place in these countenances. Where once was written despair, we could now read hope and joy. Amidst the singing of the birds, we all knelt down on the grass, and united in praising the Lord.

Then it seemed as if we had been in the place for months. I was speaking to the sick people, telling them of God's goodness and mercy, when one arose and sang a beautiful hymn. The voices of nearly all were raised in expressions of thankfulness for help received.

While speaking, I said: "We must have sanitariums in favorable places in different localities. This is God's plan. He has ordained medical missionary work as a means of saving souls, and that which we see here is a symbol of the work before us. We are to arouse our churches to engage disinterestedly in God's work, and to carry forward this branch,—medical missionary work."

The physicians present were interested in these words, and one, extending his arms and waving them back and forth, said, "Is not this better than drugs? Aches and pains have left you, without the use of medicine."



On the grounds of this beautiful place that I saw in the visions of the night, there were many shade trees, the boughs of which hung down in such a way as to form leafy canopies somewhat in the shape of tents. Underneath these canopies patients were resting. The sick were delighted with their surroundings. While some worked, others were singing. There was no sign of dissatisfaction.

I awoke, and for some time could not sleep. Many vivid scenes had passed before me, and I could not forget the words I had spoken to the patients and the helpers. Brethren and sisters, Christ has instructed me to say to you, The Holy Spirit will make your hearts tender and soft by His grace. The Lord will guide you and teach you His way.

Again I lost consciousness, and other scenes passed before me. I was in another locality, surrounded by different scenery. Again it seemed as if I were pleading with those who were sick to look unto Jesus, the great Healer. . . .

The love of Jesus in the soul will banish all hatred, selfishness, and envy; for the law of the Lord is perfect, converting the soul. There is health in obedience to God's law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension or strife among us.

Let us invite Christ to be an abiding Guest in the soul-temple. His law will be engraved in the minds and hearts of His commandment-keeping people. It is greatly to our advantage to keep the law of God. Of this law, Moses said: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you."

It is pleasing to the Lord for us to obey His law; and upon all who are obedient He bestows His special blessing. In obedience there is life and happiness.

Moses continued: "Ye shall not add unto the word which

I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." There was a tendency to add to the law by making human restrictions; and the Lord guarded against the adding of man-made tests, which would bring in confusion. And He guarded, too, against the taking away of any of His precepts. Never are we to put our words in the place of God's words; for thus we would be taking away from His law.

"Your eyes have seen," said Moses, "what the Lord did because of Baal-peor; for all the men that followed Baal-peor the Lord thy God hath destroyed from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

After reading these scriptures, I seemed to be instructing the people that man-made laws, man-made yokes, would be prepared for the Lord's people, but that we are not to allow our minds to be diverted from the Word of the Lord, to the words of men. "Break every yoke," is the instruction given.

I then awoke, and began writing out some cautions that had been given me. In the midst of the company in which I had been, there seemed to be a divine Presence, which all recognized. Praise the Lord for His lovingkindness and for the precious assurances that are given us in His Word.

#### ANOTHER VIEW.

In the night season I was given a view of a sanitarium in the country. The institution was not large, but it was complete. It was surrounded by beautiful trees and shrubbery, beyond which were orchards and groves. Connected with the place were gardens, in which the lady patients, when they chose, could cultivate flowers of every description, each patient selecting a special plot for which to care. Outdoor exercise in these gardens was prescribed as a part of the regular treatment.

Scene after scene passed before me. In one scene a number of suffering patients had just come to one of our country



sanitariums. In another scene I saw the same company, but, oh, how transformed their appearance! Disease had gone, the skin was clear, the countenance joyful; body and mind seemed to be animated with new life.

I was also instructed that as those who have been sick are restored to health in our country sanitariums and return to their homes, they will be living object-lessons, and many others will be favorably impressed by the transformation that has taken place in them. Many of the sick and suffering will turn from the cities to the country, refusing to conform to the habits, customs, and fashions of city life; they will seek to regain health in some one of our country sanitariums. Thus, though we are removed from the cities twenty or thirty miles, we shall be able to reach the people, and those who desire health will have opportunity to regain it under conditions most favorable.

God will work wonders for us if we will in faith co-operate with Him. Let us, then, pursue a sensible course, that our efforts may be blessed of heaven, and crowned with success.

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SANITARIUM, Cal., April 26, 1905.

*Dear Brother\*—*

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist: "Repent ye; for the kingdom of heaven is at hand."

"This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight."

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\*To a member of the Southern California Conference.

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in Southern California.

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in Southern California, where the climate is so favorable for this work.

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed.

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way.

There is a special work to be done at this time,—a work of great importance. Light has been given me that a sanitarium should be established near Los Angeles, in some rural district. For years the need of such an institution has been kept before our people in Southern California. Had the brethren there heeded the warnings given by the Lord, to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles.

The buildings secured for this work should be out of the city, in the country, so that the sick may have the benefit of outdoor life. By the beauty of flower and field, their



minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. Angels of God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and a wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink.

It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully by men who have clear spiritual discernment and who have also financial ability,—men who can carry the work forward successfully, as faithful stewards.

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TACOMA PARK, WASHINGTON, D. C., April 27, 1904.

*Elders Santee and Owen—*

There is a special work to be done just now. A sanitarium should be established near Los Angeles. My brethren, will you not remember that it is the expressed will of God that this shall be done? Why this work should be delayed from year to year is a great mystery. This is a matter that has long been kept before you, my brethren. Again and again sanitarium work has been pointed out as an important means of reaching the people with the truth. Had the light given by God been followed, this institution might now be in running order, exerting a strong influence for good. Arrange-

ments could have been made to utilize for sanitarium work buildings already erected.

In order for successful work to be done in the field or in our institutions, workers with harmonious elements of character are needed. The work can be carried forward only by patience and harmony of action. It has been a lack of harmony, a lack of determination on the part of the workers to lift with *one* purpose in view, that has delayed the establishment of a sanitarium in Southern California. There has been so much variance that means which should have been invested in a sanitarium has been turned into other channels.

The idea that a sanitarium should not be established unless it could be started free from debt, has put the brake upon the wheels of progress. In building meeting-houses, I have had to borrow money, in order that something might be done at once. I have been obliged to do this, in order to fulfil the directions of God. For the past twenty years I have been borrowing money and paying interest on it, to establish schools and sanitariums and to build meeting-houses. The institutions thus established and the churches built have been the means of winning many to the truth. Thus the tithe has been increased, and workers have been added to the Lord's forces.

Will my brethren consider this, and work in accordance with the light God has given us? Let that which should be done be done without delay. Do your best to remedy the neglect of the past. The word has come once more that a sanitarium is to be set in working order near Los Angeles. If this sanitarium is conducted in harmony with the will of God. It will be a means of great blessing, a means in the Lord's hands of leading souls to the truth.

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From the light given me when I was in Australia, and renewed since I came to America, I know that our work in Southern California must advance more rapidly. The people



flocking to that place in search of health must hear the last message of mercy.

For years the work in Southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may secure the places so well suited for our work.

God has not been pleased with the way in which this field has been neglected. From many places in Southern California the light is to shine forth to the multitudes. Present truth is to be as a city set on an hill, which can not be hid.

### THE PARADISE VALLEY SANITARIUM.

By E. R. PALMER.

The providence of God was manifested to a large degree in all the circumstances connected with securing the sanitarium property in Paradise Valley. Nearly twenty years ago a lady physician, possessed of more than ordinary enterprise, selected a site in this little valley commanding a magnificent view of the mountains and the sea. The main building was erected at a cost of over \$25,000, and the entire plant was fitted up for sanitarium purposes at a cost of over \$60,000.

But complications arose in the business affairs of the institution, and it was never actually opened for sanitarium purposes. For quite a number of years it was kept up in beautiful condition with the anticipation that the builder would finally be able to carry out her original plan. Then the Sweetwater dam, upon which they had entirely depended for water for irrigation and household purposes, entirely failed, and little by little the shrubbery died and the place ran down.

Several years ago our attention was called to this property, and it was offered to us, first for \$16,000, then for \$11,000, and later for \$8,000. But we were restrained from buying at the prices mentioned.

Finally we received intimation that the desire of the holder of the mortgage to close out the estate would lead to the acceptance of a nominal sum. Dr. Whitelock and others took the responsibility of making an offer of \$4,000 for the mortgages, which practically covered the value of the place. At this time the Southern California Conference was not prepared to promote the enterprise, therefore Mrs. E. G. White, Mrs. Josephine Gotzian, and Prof. E. S. Ballenger and his parents took up the responsibility and advanced the necessary funds for the original purchase. This first purchase included simply the purchase of the mortgages. The deed was held by a second party, the property had been sold to the state for taxes amounting to over \$300, there was a judgment against the estate, imposed by a court in England, amounting to \$2,000, and the twenty-acre tract of land on which the building stands was as dry as the hills of Gilboa, with only a remote prospect for water under ground. But the Lord had spoken concerning these points, and his servants responded by purchasing the estate. The faith manifested in this purchase has been rewarded in a most remarkable manner.

After the mortgages were secured, the deeds, which were really not worth a cent, were purchased at a nominal price, the delinquent taxes were paid, and the judgment was removed for a small consideration. All this was effected without any legal trouble or unpleasantness with any one, and at such reasonable figures as to make the total cost of the place, including expenses, only \$4,500. There were twenty acres in this original purchase, and as a block of land of eight acres adjoining closely was needed, it was purchased for \$800, making the total cost of real estate \$5,300.

Faith had met its reward and God had been glorified thus far. The next question was water. Without water the place would be of no practical value. With what anxiety we surveyed the ground and tried the wizard water stick and discussed the possibilities can only be imagined by those who were not present. Finally we chose a place and began dig-



ging down through the dry earth where the dust flew more than twenty feet below the surface; but the Lord had said that we would find water, and He who could give a river of water from a rock in the desert could also give it in Paradise Valley. At about eighty feet below the surface we struck the first moisture, and at ninety-five feet we came, directly in the center of the well, upon a splendid stream of as beautiful water as can be found in San Diego County.

Seemingly the last step in the dark had been taken and light was shining clearly upon the entire project. Others joined the original investors in taking stock in the institution, and though the most of the reparing went rapidly, sufficient money came in to pay the bills.

And thus, after a few months of earnest toil, with God's evident blessing attending us every step, a comfortable, commodious sanitarium, with about fifty rooms, and located in one of the most health-giving spots under the shining sun, was ready to receive its first patients.

### THE FIRST PATIENTS AT THE PARADISE VALLEY SANITARIUM.

By E. S. BALLENGER.

Our first patient came unsolicited before we were ready to receive guests, and her willingness to accommodate herself to the inconveniences, and her great desire to receive the benefits of the treatments and board, appealed so strongly to the manager that he could not refuse to admit her. She willingly shifted from room to room while the repairs and painting progressed, and in spite of all the inconveniences, continued to improve. We were greatly rejoiced at her improvement in health, and her acceptance of the Sabbath and kindred truths. Thus, our first patient found healing of body and spirit. After one had been admitted, others were encouraged to press their requests, until the house was crowded.

People learned of our work without advertising on our part. Several came through the reading of a notice of the filing of our Articles of Incorporation. Another learned of our work by reading an account of a wedding at which the matron of the Paradise Valley Sanitarium was present.

One lady, prominent in social circles, after trying theosophy, spiritualism, Christian science, etc., came to the sanitarium in the last stages of an incurable disease, with no hope for this life and confused and discouraged regarding the future life. The spirit of the place, the loving, unselfish care of the attendants stimulated a spirit of inquiry, which soon resulted in her thorough conversion. Near relatives with whom she had not spoken for years came at her request, that by confession she might make wrongs right. Every evening, at her request, the doctor, the manager, the matron, and her attendant gathered around her bed for evening worship. She never lost an opportunity of expressing her gratitude for being led to such a place to spend her last days.

The class of patients that came to the institution were very gratifying. A large proportion of them were people of culture and influence. Among them were judges, senators, civil and army officers. These people are hungry for something they can not find in the world and there is no better means of reaching them with the message than to gather them into our sanitariums where the Spirit of God prevails. They attended our family worship, prayer meetings, and Sabbath services.

For the first two months after patients were admitted, all the treatments were given in a small room only about 8x13 feet. At times we were so crowded that some of the patients were obliged to wait until 10 o'clock at night. These inconveniences were cheerfully endured so long as the guests knew we were unable to provide better, and knowing that we expected to build new bath rooms as soon as we were able.

Many of these people are coming back in the fall, therefore are we not under obligations to provide better facilities



to care for them? San Diego is the winter home of the wealthy and cultured. They will come to us if we are prepared to care for them. God has placed this duty upon us with no uncertain voice.

### THE GLENDALE SANITARIUM.

SANITARIUM, Cal., December 21, 1904.

We feel very grateful to God that our brethren and sisters in Southern California have secured a property near the city of Los Angeles, which is well adapted for sanitarium purposes. For a long time our people in that city have had messages from the Lord that there should be sanitariums near Los Angeles. For want of means the work has been delayed. But in September, a building at Glendale, nine miles from Los Angeles, was purchased, and is now being fitted up for work.

This building is a three-story structure, of seventy-five rooms. Many of these rooms are arranged in suites, a small one for a bedroom and a larger one for a sitting-room. Many of the rooms are very pleasant. There were two bathrooms on each floor, but they were not suitable for sanitarium work, and new treatment-rooms have been built.

This new sanitarium is beautifully situated. It is eight miles from Los Angeles, in a pleasant, fertile valley. On every hand may be seen orange and lemon groves. The institution is only two blocks from the Glendale post-office. It is in the country, and yet can be very easily reached from the city; for an electric car line from Los Angeles runs past the sanitarium grounds.

The building cost over forty thousand dollars, and the land is worth five thousand. Through the providence of God we were enabled to obtain it for twelve thousand five hundred dollars.

We hope that our people in Southern California will come heartily to the support of the Glendale Sanitarium, so

providentially placed in our hands, and that it may be fully equipped to do its blessed work.

The Lord has not been honored or glorified by the past showing of the sanitarium work in Southern California. This work has been greatly hindered because men have relied upon human devising instead of following the Lord's leading. Dependence has been placed upon human wisdom, and failure has been the result. But now we see a united force of workers anxious to push sanitarium enterprises forward along right lines, and we are confident that if they will follow the Lord's instruction and rely upon His guidance, He will co-operate with them.

Elder J. A. Burden has been chosen as business manager of the institution, and Sister Burden as bookkeeper. Brother Burden has had a long experience in the St. Helena Sanitarium. He also spent about three years in Australia, acting an important part in the building up of the Sydney Sanitarium. The self-denying efforts and unselfish labors of Brother and Sister Burden in connection with that institution were greatly appreciated.

Dr. Leadworth disposed of his treatment rooms in Riverside, that he might act a leading part on the medical staff of the Glendale Sanitarium. Dr. Abbie Winegar-Simpson is the lady physician, and will stand at the head of the training-school for nurses. She is fully capable of filling this position. Dr. Abbott has been chosen to assist in the medical work.

We have been much encouraged to see these laborers taking hold of the work at the Glendale Sanitarium. They have had a wide experience in sanitarium work, and they understand how such institutions should be conducted in order to be successful.

Brother W. R. Simpson has been appointed to act as purchasing agent. In this work he will be brought into contact with many business men, and will have opportunity to reveal the high, ennobling principles of truth. He can speak words in season to some who will appreciate the light thus



given them. He should be constantly watching for souls as one who must give an account.

Each of these workers has an important place to fill. Each has a special line of work. They must harmonize and counsel together, seeking wisdom from Him who never makes a mistake. They are to help one another as each takes up his important line of work.

#### HOW SHALL THE WORK BE ADVANCED?

One night we seemed to be in a council-meeting, and the question was being considered, How can the sanitarium work in Southern California be best advanced? One present proposed one thing, and still another proposed something entirely different.

One of dignity and authority arose and said: "I have words of counsel for you. Never, never repeat the mistakes of the past. Men have placed too much confidence in themselves, and have allowed cultivated and hereditary tendencies to wrong, which ought to have been overcome, to bear away the victory. Various lines of work are to be earnestly carried forward for the enlightenment of those who are in spiritual darkness. Evangelical work must receive first attention, and it is to be intelligently carried forward in connection with all lines of medical missionary work.

"You have," said our Instructor, "come to an important place in the history of your work. Who shall be chosen to carry responsibilities in the sanitarium at the beginning of its work? No mistake must be made in this matter. Men are not to be placed in positions of trust who have not been tested and tried. Men and women who understand the will of the Lord are to be chosen,—workers who can discern that which needs to be done, and prayerfully do it, that the mistakes and errors of the past may not be repeated."

"The one who is placed in the position of business manager," He said, "must daily be managed by the Lord. He occupies a very important place, and he must possess the necessary qualifications for the work. He should have dignity

and knowledge, together with a clear sense of how to use his authority. Christ must be revealed in his life. He must be a man who can give religious instruction and exert a spiritual influence.

"He must know how to deal with minds, and he must allow his own mind to be controlled by the Spirit. Wisdom is to come forth from his lips in words of encouragement to all with whom he is connected. He must know how to discern and correct mistakes. He must be a man who will harmonize with his fellow workers, a man who possesses adaptability. He should be able to speak of the different points of our faith, as occasion requires. His words and acts should reveal justice, judgment, and the love of God."

He who gave the Israelites instruction from the pillar of cloud, and led them through the wilderness into the promised land, is our Leader to-day. We are under divine guidance, and if we are obedient to God's commandments, we shall be in perfect safety, and will receive distinguished marks of His favor.

The Israelites often suggested their own plans. Often they refused to follow God's plans, and this always led to failure and defeat. Christ led them through the wilderness that they might be separated from all that would tend to interfere with His purposes for them. During their journey He gave them instruction through Moses. These truths are to be gathered up and cherished by His people to-day, and they are to be sacredly obeyed.

No imagination can present the rich blessings that come to those who learn daily of God. These blessings are secured through the most diligent efforts to advance the work in every way possible.

The throne of God is arched by the bow of promise. Every Christian worker should ever keep before him the remembrance of this emblem. A covenant-keeping God holds the reins of guidance. He is to bear rule in every home, in every church, in every school, in every printing-office, in every sanitarium.



Our medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people where they are. The workers in our sanitariums are to be sympathetic, kind, and straight-forward in their dealings with one another and with the patients. Their words and acts are to be noble and upright. They are to receive from Christ light and grace to impart to those in darkness. By their efforts the sick and the sinful are to be pointed to the great Healer, and the prodigals who have left the Father's house are to be encouraged to return. God's word to these workers is, "Lo, I am with you alway, even unto the end." "Fear not, neither be discouraged; for I am thy God."

We are now called upon to show an unselfish interest in establishing sanitarium work in Los Angeles and in San Diego. Sanitariums and treatment-rooms are greatly needed in these places. A work is to be done that will open the Bible to the sick and suffering, and point them to the great Medical Missionary.

My brethren and sisters, I ask you to remember that money is needed to advance the work at the Glendale Sanitarium. Do you wish to act a part in the important work that the Lord has given you to do in that institution? Will you now do your best to help us to secure the necessary facilities for the advancement of that work? Intelligent, self-denying, self-sacrificing effort is now needed,—effort put forth by those who realize the importance of the Lord's work. The medical missionary work given us to do means much to every one of us. It is a work for soul-saving. Christian philanthropists should step forward just now to fulfil the gospel commission.

Let our brethren send in their gifts with thanksgiving and with prayer that they may be multiplied and blessed by the Lord, as was the food given to the disciples to give to the five thousand. If we make the best use we can of the means we have, God will enable us to feed the multitudes who are starving for the bread of life.

LETTERS FROM ELLEN G. WHITE TO

## SANITARIUM WORKERS

IN

SOUTHERN CALIFORNIA

WITH

ANSWERS AND DESCRIPTIONS

OF

SANITARIUM PROPERTIES

"Say not, . . . There are yet four months, and then cometh the harvest. Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal."

PACIFIC PRESS PUBLISHING COMPANY  
MOUNTAIN VIEW, CAL.

1905



## INTRODUCTION.

The Lord says to the leaders in our medical work:—

"Places that have been neglected are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to Me, body, soul, and spirit, shall work in My way and in My name. Every one shall stand in his lot, looking to Me, his Guide and Counselor.

"I will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual darkness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that before this ought to have been provided with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers."

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time these properties will be offered for sale at a price far below their cost.

In various places properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities to purchase properties away from the cities, on which are buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work.

## NOT FOR PLEASURE SEEKERS.

*To Our Sanitarium Workers in Southern California—*

I have a decided message for our people in Southern California. The Lord does not require them to provide facilities for the entertainment of tourists. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.

Why do we establish sanitariums?—That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. Because of their condition of health, they are susceptible to the sanctifying influence of the medical missionaries who labor for their restoration. Let us work wisely, for their best interests.

We are not building sanitariums for hotels. Receive into our sanitariums only those who desire to conform to right principles, those who will accept the foods that we can conscientiously place before them. Should we allow patients to have intoxicating liquor in their rooms, or should we serve them with meat, we could not give them the help they should receive in coming to our sanitariums. We must let it be known that from principle we exclude such articles from our sanitariums and our hygienic restaurants. Do we not desire to see our fellow-beings freed from disease and infirmity, and in the enjoyment of health and strength? Then let us be as true to principle as the needle to the pole.

Those whose work it is to labor for the salvation of souls must keep themselves free from worldly policy plans. They must not, for the sake of obtaining the influence of some one who is wealthy, become entangled in plans dishonoring to their profession of faith. They must not sell their souls for financial advantage. They must do nothing that will retard the work of God, and lower the standard of righteousness. We are God's servants, and we are to be workers together with Him, doing His work in His way, that all for whom we labor may see that our desire is to reach a higher



standard of holiness. Those with whom we come in contact are to see that we not only talk of self-denial and sacrifice, but that we reveal it in our lives. Our example is to inspire those with whom we come in contact in our work, to become better acquainted with the things of God.

If we are to go to the expense of building sanitariums in order that we may work for the salvation of the sick and afflicted, we must plan our work in such a way that those we desire to help will receive the help they need. We are to do all in our power for the healing of the body; but we are to make the healing of the soul of far greater importance. Those who come to our sanitariums as patients are to be shown the way of salvation, that they may repent, and hear the words, Thy sins are forgiven thee; go in peace, and sin no more.

Medical missionary work in Southern California is not to be carried forward by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure lovers, who would bring with them their intemperate ideas and practises. Such an institution would absorb the time and talent of workers who are needed elsewhere. Our capable men are to put forth their efforts in sanitariums established and conducted for the purpose of preparing minds for the reception of the gospel of Christ.

We are not to absorb the time and strength of men capable of carrying forward the Lord's work in the way He has outlined, in an enterprise for the accommodation and entertainment of pleasure seekers, whose greatest desire is to gratify self. To connect workers with such an enterprise would be perilous to their safety. Let us keep our young men and young women from all such dangerous influences. And should our brethren engage in such an enterprise, they would not advance the work of soul-saving as they think they would.

Our sanitariums are to be established for one object,—the advancement of present truth. And they are to be so con-

ducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums.

As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made.

We are living in the very close of this earth's history, and we are to move cautiously, understanding what the will of the Lord is, and, imbued with His Spirit, doing work that will mean much to His cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin.

In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of Southern California, and that a work may be done also in behalf of their attendants.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.



For months I carried on my soul the burden of the medical missionary work in Southern California. Recently much light has been given me in regard to the manner in which God desires us to conduct sanitarium work. We are to encourage patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the lookout for cheap, desirable properties in healthful places, suitable for sanitarium purposes.

Instead of investing in one medical institution all the means obtainable, we ought to establish smaller sanitariums in many places. Soon the reputation of the health resorts in Southern California will stand even higher than it stands at present. Now is our time to enter that field for the purpose of carrying forward medical missionary work.

ST. HELENA, Cal., October 13, 1902.

*To the Directors of the Los Angeles County Medical Missionary and Benevolent Association—*

DEAR BRETHREN: During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and schools. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's plan, but the planning of a power that we should in no case acknowledge. God's Word is fulfilling; the wicked are binding themselves in bundles ready to be burned.

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and that such properties will

be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, and where they can have the blessing of fresh air and sunshine.

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little and there a little. And our physicians and teachers should be quick to see the advantage of retired locations for our sanitariums and schools.

Properties such as those to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better; but on other properties, where the buildings are just what we need, trees can be set out.

The fact that in many cases, the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities which have been neglected, and which must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be



wise in securing advantages already provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.

The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in Southern California. Every year many thousands of tourists visit Southern California, and by various methods we should seek to reach them with the truth.

Our medical missionary work in Los Angeles should be in a much more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I can not speak freely about this at present, for fear that men will take advantage of what I say, and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls.

I have been instructed that the greatest work that we can do in this life is to prepare for the future immortal life and help others to prepare for it. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to obscure our vision of heavenly things.

SANITARIUM, Cal., August 8, 1904.

*To Our Brethren and Sisters in Southern California—*

Again and again during the past five years symbolic representations have been presented to me in visions of the night, showing what we ought to be doing in sanitarium work to help the sick to recover soundness of body and mind. On the

night of October 10, 1901, I was unable to sleep after half past eleven at night. Many things regarding the sanitarium work were presented to me in figures and symbols. I was shown sanitariums near Los Angeles in running order. At one place I saw sanitarium work being carried on in a beautiful building. On the grounds surrounding the building there were many fruit trees. This institution, which was away from the city, was filled with life and activity.

As in the visions of the night I saw this place, I said to our brethren, "O ye of little faith! You have lost much time." On the lawn were the sick in wheel chairs. There were some patients to whom the physician had given a prescription to spend all their time out-of-doors during pleasant weather.

Some had come to the institution with discouragement written on their countenances. I seemed to be living there myself, and I could not help speaking of the change that took place in these countenances. Where once was written despair, we could now read hope and joy. Amidst the singing of the birds, we all knelt down on the grass, and united in praising the Lord.

Then it seemed as if we had been in the place for months. I was speaking to the sick people, telling them of God's goodness and mercy, when one arose and sang a beautiful hymn. The voices of nearly all were raised in expressions of thankfulness for help received.

While speaking, I said: "We must have sanitariums in favorable places in different localities. This is God's plan. He has ordained medical missionary work as a means of saving souls, and that which we see here is a symbol of the work before us. We are to arouse our churches to engage disinterestedly in God's work, and to carry forward this branch,—medical missionary work."

The physicians present were interested in these words, and one, extending his arms and waving them back and forth, said, "Is not this better than drugs? Aches and pains have left you, without the use of medicine."



On the grounds of this beautiful place that I saw in the visions of the night, there were many shade trees, the boughs of which hung down in such a way as to form leafy canopies somewhat in the shape of tents. Underneath these canopies patients were resting. The sick were delighted with their surroundings. While some worked, others were singing. There was no sign of dissatisfaction.

I awoke, and for some time could not sleep. Many vivid scenes had passed before me, and I could not forget the words I had spoken to the patients and the helpers. Brethren and sisters, Christ has instructed me to say to you, The Holy Spirit will make your hearts tender and soft by His grace. The Lord will guide you and teach you His way.

Again I lost consciousness, and other scenes passed before me. I was in another locality, surrounded by different scenery. Again it seemed as if I were pleading with those who were sick to look unto Jesus, the great Healer. . . .

The love of Jesus in the soul will banish all hatred, selfishness, and envy; for the law of the Lord is perfect, converting the soul. There is health in obedience to God's law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension or strife among us.

Let us invite Christ to be an abiding Guest in the soul-temple. His law will be engraved in the minds and hearts of His commandment-keeping people. It is greatly to our advantage to keep the law of God. Of this law, Moses said: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you."

It is pleasing to the Lord for us to obey His law; and upon all who are obedient He bestows His special blessing. In obedience there is life and happiness.

Moses continued: "Ye shall not add unto the word which

I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." There was a tendency to add to the law by making human restrictions; and the Lord guarded against the adding of man-made tests, which would bring in confusion. And He guarded, too, against the taking away of any of His precepts. Never are we to put our words in the place of God's words; for thus we would be taking away from His law.

"Your eyes have seen," said Moses, "what the Lord did because of Baal-peor; for all the men that followed Baal-peor the Lord thy God hath destroyed from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

After reading these scriptures, I seemed to be instructing the people that man-made laws, man-made yokes, would be prepared for the Lord's people, but that we are not to allow our minds to be diverted from the Word of the Lord, to the words of men. "Break every yoke," is the instruction given.

I then awoke, and began writing out some cautions that had been given me. In the midst of the company in which I had been, there seemed to be a divine Presence, which all recognized. Praise the Lord for His lovingkindness and for the precious assurances that are given us in His Word.

#### ANOTHER VIEW.

In the night season I was given a view of a sanitarium in the country. The institution was not large, but it was complete. It was surrounded by beautiful trees and shrubbery, beyond which were orchards and groves. Connected with the place were gardens, in which the lady patients, when they chose, could cultivate flowers of every description, each patient selecting a special plot for which to care. Outdoor exercise in these gardens was prescribed as a part of the regular treatment.

Scene after scene passed before me. In one scene a number of suffering patients had just come to one of our country



sanitariums. In another scene I saw the same company, but, oh, how transformed their appearance! Disease had gone, the skin was clear, the countenance joyful; body and mind seemed to be animated with new life.

I was also instructed that as those who have been sick are restored to health in our country sanitariums and return to their homes, they will be living object-lessons, and many others will be favorably impressed by the transformation that has taken place in them. Many of the sick and suffering will turn from the cities to the country, refusing to conform to the habits, customs, and fashions of city life; they will seek to regain health in some one of our country sanitariums. Thus, though we are removed from the cities twenty or thirty miles, we shall be able to reach the people, and those who desire health will have opportunity to regain it under conditions most favorable.

God will work wonders for us if we will in faith co-operate with Him. Let us, then, pursue a sensible course, that our efforts may be blessed of heaven, and crowned with success.

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SANITARIUM, Cal., April 26, 1905.

Dear Brother\*—

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist: "Repent ye; for the kingdom of heaven is at hand."

"This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight."

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\*To a member of the Southern California Conference.

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in Southern California.

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in Southern California, where the climate is so favorable for this work.

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed.

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way.

There is a special work to be done at this time,—a work of great importance. Light has been given me that a sanitarium should be established near Los Angeles, in some rural district. For years the need of such an institution has been kept before our people in Southern California. Had the brethren there heeded the warnings given by the Lord, to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles.

The buildings secured for this work should be out of the city, in the country, so that the sick may have the benefit of outdoor life. By the beauty of flower and field, their



minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. Angels of God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and a wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink.

It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully by men who have clear spiritual discernment and who have also financial ability,—men who can carry the work forward successfully, as faithful stewards.

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TACOMA PARK, WASHINGTON, D. C., April 27, 1904.  
*Elders Santee and Owen—*

There is a special work to be done just now. A sanitarium should be established near Los Angeles. My brethren, will you not remember that it is the expressed will of God that this shall be done? Why this work should be delayed from year to year is a great mystery. This is a matter that has long been kept before you, my brethren. Again and again sanitarium work has been pointed out as an important means of reaching the people with the truth. Had the light given

by God been followed, this institution might now be in running order, exerting a strong influence for good. Arrangements could have been made to utilize for sanitarium work buildings already erected.

In order for successful work to be done in the field or in our institutions, workers with harmonious elements of character are needed. The work can be carried forward only by patience and harmony of action. It has been a lack of harmony, a lack of determination on the part of the workers to lift with *one* purpose in view, that has delayed the establishment of a sanitarium in Southern California. There has been so much variance that means which should have been invested in a sanitarium has been turned into other channels.

The idea that a sanitarium should not be established unless it could be started free from debt, has put the brake upon the wheels of progress. In building meeting-houses, I have had to borrow money, in order that something might be done at once. I have been obliged to do this, in order to fulfil the directions of God. For the past twenty years I have been borrowing money and paying interest on it, to establish schools and sanitariums and to build meeting-houses. The institutions thus established and the churches built have been the means of winning many to the truth. Thus the tithe has been increased, and workers have been added to the Lord's forces.

Will my brethren consider this, and work in accordance with the light God has given us? Let that which should be done be done without delay. Do your best to remedy the neglect of the past. The word has come once more that a sanitarium is to be set in working order near Los Angeles. If this sanitarium is conducted in harmony with the will of God. It will be a means of great blessing, a means in the Lord's hands of leading souls to the truth.



From the light given me when I was in Australia, and renewed since I came to America, I know that our work in Southern California must advance more rapidly. The people flocking to that place in search of health must hear the last message of mercy.

For years the work in Southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may secure the places so well suited for our work.

God has not been pleased with the way in which this field has been neglected. From many places in Southern California the light is to shine forth to the multitudes. Present truth is to be as a city set on an hill, which can not be hid.

#### THE PARADISE VALLEY SANITARIUM.\*

During the spring of 1902, the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash.

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary wash-bowl in most of the bedrooms.

\*From the *Review and Herald*, March 16, 1905.

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile and a half from the National City post-office.

There are twenty acres of land. About one half of this had once been planted to fruit trees, but during the long drought this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about one hundred twenty-five olive trees on the terraces.

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that He will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord."

A year before, light had been given me that our people in Southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Vol. VII, pp. 97, 98.

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done.

In the summer of 1903, the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act.

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. White-



lock wrote me that the mortgage could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in Southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering five thousand dollars for the mortgages. . . .

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one half of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices.

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging?

The well diggers had gone down eighty feet, and found a little water, but they wanted much more. O, how much depended upon our finding plenty of good, pure water! With an abundance of water, our work could go forward, but without it, what should we do? From the beginning I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, "Have you found water?"

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help.

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use.

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is good and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

The workers at the sanitarium are all cheerful and hard-working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly.

When shall we open the place for patients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up?

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening.

During the last three nights of my stay at this institution,



much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need.

SAN JOSE, Cal., June 26, 1905.

DEAR BRETHREN AND SISTERS: As we returned from General Conference, we stopped ten days in Southern California, and between the council meetings at Los Angeles we made a short visit to San Diego, and spent four days at the Paradise Valley Sanitarium.

I am so much pleased to see this sanitarium fully furnished and in running order. I was glad to see the patients and hear of their improvement in health. My heart rejoices as I review the way in which the providence of God worked to help us to secure this property. The building is home-like and is admirably adapted for sanitarium work; and since the opening of the institution, the patronage has been good. Even before the building was ready, patients began to come. They urged themselves in before those in charge were ready to receive them. It was impossible to refuse to admit them, and the workers have done the best that could be done under the circumstances. A most interesting class of patients have come, among them ministers, lawyers, stockmen, farmers, and state senators.

So far the work has been carried on under difficulties. The building has been furnished completely and well, and yet without extravagance. But it has never been supplied with proper treatment rooms, and it is impossible for the workers to do satisfactory work without better facilities in this respect. Good work has been done in the small treat-

ment rooms which were in the original building, but the nurses have had to contend with many difficulties.

Plans have been drawn up by a competent architect for a two-story addition in the form of an L, which will provide more kitchen room, a helpers' dining-room, eleven more bedrooms for patients, an operating room, physicians' offices, and complete, roomy bath rooms. I am in harmony with the plans for this addition. The treatment-rooms are practically outside the present main building, and yet are connected with it. They are to be provided with every facility for giving thorough treatment.

It is estimated that about eight thousand dollars will be needed to build, furnish, and equip this addition, including the treatment-rooms. We have not in hand the necessary means, and we ask those who have money that they can spare to help us to put this institution in complete working order. The treatment-rooms are a positive necessity to the best success of the institution. The main building is all that could be desired. It was in the providence of God that we obtained it at so low a price. Its original cost was about twenty-five thousand dollars. The grounds are well laid out, and beautified by ornamental trees. The climate is all that could be desired. There are no reasons why the sick can not be treated successfully at this institution, but the necessity must be provided.

More decided efforts are to be put forth in Southern California. There is a great work to be done in this field. We have done all in our power to advance the work there, and now that this sanitarium property in San Diego County has been purchased, we call upon our brethren and sisters to aid us in properly equipping the institution that we may do successful work. I ask those who have been entrusted with the Lord's money to make gifts to this sanitarium, that it may be prepared to do the work that must be done for the sick and suffering.

Brethren and sisters, I plead with you to help forward our



sanitarium work. The Paradise Valley Sanitarium is in need of assistance. We have evidence that the money expended there has been used wisely and well. The strictest economy has been shown in all that has been done, and advantage has been taken of every opportunity to save means. At the beginning of our work, the manager heard of some furniture for sale by a family leaving the district. He went to see it, and found that they could obtain some first-class furniture for the same price they would have to pay for a cheaper grade. They gladly availed themselves of the opportunity, and thus obtained very cheaply enough furniture of the very best quality to furnish five rooms.

I know that the work of the sanitarium must be carried forward. During the two visits that I have made to the institution, I have realized that the Spirit of the Lord is in the sanitarium, and that the work is being carried on in a way that will glorify God. Those in the institution are doing all in their power to make it what the Lord desires it to be. Every morning worship is held in the parlor, and the patients are invited to attend. I have had most precious seasons of refreshing in attending these services. A portion of scripture is read, then there is singing, and earnest prayers are offered that the great Medical Missionary will let His health-giving presence bring light and comfort and peace. I have had the privilege of speaking to those assembled at these seasons of worship, and I myself have been comforted in the effort to help and encourage others. I testify that the blessing of the Lord has come to us in rich currents of love and hope and joy. I have realized the presence of the great Healer, and I know His power will be exercised upon the sick and suffering, to bless and heal.

My brethren and sisters, I ask you to help us in preparing the Paradise Valley Sanitarium to do the best service, so that the work will tell for time and eternity. I ask you, my dear friends, to help us in this time of need, and I believe you will.

## THE FIRST PATIENTS AT THE PARADISE VALLEY SANITARIUM.

By E. S. BALLENGER.

Our first patient came unsolicited before we were ready to receive guests, and her willingness to accommodate herself to the inconveniences, and her great desire to receive the benefits of the treatments and board, appealed so strongly to the manager that he could not refuse to admit her. She willingly shifted from room to room while the repairs and painting progressed, and in spite of all the inconveniences, continued to improve. We were greatly rejoiced at her improvement in health, and her acceptance of the Sabbath and kindred truths. Thus, our first patient found healing of body and spirit. After one had been admitted, others were encouraged to press their requests, until the house was crowded.

People learned of our work without advertising on our part. Several came through the reading of a notice of the filing of our Articles of Incorporation. Another learned of our work by reading an account of a wedding at which the matron of the Paradise Valley Sanitarium was present.

One lady, prominent in social circles, after trying theosophy, spiritualism, Christian science, etc., came to the sanitarium in the last stages of an incurable disease, with no hope for this life and confused and discouraged regarding the future life. The spirit of the place, the loving, unselfish care of the attendants stimulated a spirit of inquiry, which soon resulted in her thorough conversion. Near relatives with whom she had not spoken for years came at her request, that by confession she might make wrongs right. Every evening, at her request, the doctor, the manager, the matron, and her attendant gathered around her bed for evening worship. She never lost an opportunity of expressing her gratitude for being led to such a place to spend her last days.

The class of patients that came to the institution were



very gratifying. A large proportion of them were people of culture and influence. Among them were judges, senators, civil and army officers. These people are hungry for something they can not find in the world and there is no better means of reaching them with the message than to gather them into our sanitariums where the Spirit of God prevails. They attended our family worship, prayer meetings, and Sabbath services.

For the first two months after patients were admitted, all the treatments were given in a small room only about 8x13 feet. At times we were so crowded that some of the patients were obliged to wait until 10 o'clock at night. These inconveniences were cheerfully endured so long as the guests knew we were unable to provide better, and knowing that we expected to build new bath rooms as soon as we were able.

Many of these people are coming back in the fall, therefore are we not under obligations to provide better facilities to care for them? San Diego is the winter home of the wealthy and cultured. They will come to us if we are prepared to care for them. God has placed this duty upon us with no uncertain voice.

### THE GLENDALE SANITARIUM.

SANITARIUM, Cal., December 21, 1904.

We feel very grateful to God that our brethren and sisters in Southern California have secured a property near the city of Los Angeles, which is well adapted for sanitarium purposes. For a long time our people in that city have had messages from the Lord that there should be sanitariums near Los Angeles. For want of means the work has been delayed. But in September, a building at Glendale, nine miles from Los Angeles, was purchased, and is now being fitted up for work.

This building is a three-story structure, of seventy-five rooms. Many of these rooms are arranged in suites, a small one for a bedroom and a larger one for a sitting-room. Many of the rooms are very pleasant. There were two bathrooms on each floor, but they were not suitable for sanitarium work, and new treatment-rooms have been built.

This new sanitarium is beautifully situated. It is eight miles from Los Angeles, in a pleasant, fertile valley. On every hand may be seen orange and lemon groves. The institution is only two blocks from the Glendale post-office. It is in the country, and yet can be very easily reached from the city; for an electric car line from Los Angeles runs past the sanitarium grounds.

The building cost over forty thousand dollars, and the land is worth five thousand. Through the providence of God we were enabled to obtain it for twelve thousand five hundred dollars.

We hope that our people in Southern California will come heartily to the support of the Glendale Sanitarium, so providentially placed in our hands, and that it may be fully equipped to do its blessed work.

The Lord has not been honored or glorified by the past showing of the sanitarium work in Southern California. This work has been greatly hindered because men have relied upon human devising instead of following the Lord's leading. De-



pendence has been placed upon human wisdom, and failure has been the result. But now we see a united force of workers anxious to push sanitarium enterprises forward along right lines, and we are confident that if they will follow the Lord's instruction and rely upon His guidance, He will co-operate with them.

Elder J. A. Burden has been chosen as business manager of the institution, and Sister Burden as bookkeeper. Brother Burden has had a long experience in the St. Helena Sanitarium. He also spent about three years in Australia, acting an important part in the building up of the Sydney Sanitarium. The self-denying efforts and unselfish labors of Brother and Sister Burden in connection with that institution were greatly appreciated.

Dr. Leadsworth disposed of his treatment rooms in Riverside, that he might act a leading part on the medical staff of the Glendale Sanitarium. Dr. Abbie Winegar-Simpson is the lady physician, and will stand at the head of the training-school for nurses. She is fully capable of filling this position. Dr. Abbott has been chosen to assist in the medical work.

We have been much encouraged to see these laborers taking hold of the work at the Glendale Sanitarium. They have had a wide experience in sanitarium work, and they understand how such institutions should be conducted in order to be successful.

Brother W. R. Simpson has been appointed to act as purchasing agent. In this work he will be brought into contact with many business men, and will have opportunity to reveal the high, ennobling principles of truth. He can speak words in season to some who will appreciate the light thus given them. He should be constantly watching for souls as one who must give an account.

Each of these workers has an important place to fill. Each has a special line of work. They must harmonize and counsel together, seeking wisdom from Him who never makes a

mistake. They are to help one another as each takes up his important line of work.

#### HOW SHALL THE WORK BE ADVANCED?

One night we seemed to be in a council-meeting, and the question was being considered, How can the sanitarium work in Southern California be best advanced? One present proposed one thing, and still another proposed something entirely different.

One of dignity and authority arose and said: "I have words of counsel for you. Never, never repeat the mistakes of the past. Men have placed too much confidence in themselves, and have allowed cultivated and hereditary tendencies to wrong, which ought to have been overcome, to bear away the victory. Various lines of work are to be earnestly carried forward for the enlightenment of those who are in spiritual darkness. Evangelical work must receive first attention, and it is to be intelligently carried forward in connection with all lines of medical missionary work.

"You have," said our Instructor, "come to an important place in the history of your work. Who shall be chosen to carry responsibilities in the sanitarium at the beginning of its work? No mistake must be made in this matter. Men are not to be placed in positions of trust who have not been tested and tried. Men and women who understand the will of the Lord are to be chosen,—workers who can discern that which needs to be done, and prayerfully do it, that the mistakes and errors of the past may not be repeated."

"The one who is placed in the position of business manager," He said, "must daily be managed by the Lord. He occupies a very important place, and he must possess the necessary qualifications for the work. He should have dignity and knowledge, together with a clear sense of how to use his authority. Christ must be revealed in his life. He must be a man who can give religious instruction and exert a spiritual influence.

"He must know how to deal with minds, and he must



allow his own mind to be controlled by the Spirit. Wisdom is to come forth from his lips in words of encouragement to all with whom he is connected. He must know how to discern and correct mistakes. He must be a man who will harmonize with his fellow workers, a man who possesses adaptability. He should be able to speak of the different points of our faith, as occasion requires. His words and acts should reveal justice, judgment, and the love of God."

He who gave the Israelites instruction from the pillar of cloud, and led them through the wilderness into the promised land, is our Leader to-day. We are under divine guidance, and if we are obedient to God's commandments, we shall be in perfect safety, and will receive distinguished marks of His favor.

The Israelites often suggested their own plans. Often they refused to follow God's plans, and this always led to failure and defeat. Christ led them through the wilderness that they might be separated from all that would tend to interfere with His purposes for them. During their journey He gave them instruction through Moses. These truths are to be gathered up and cherished by His people to-day, and they are to be sacredly obeyed.

No imagination can present the rich blessings that come to those who learn daily of God. These blessings are secured through the most diligent efforts to advance the work in every way possible.

The throne of God is arched by the bow of promise. Every Christian worker should ever keep before him the remembrance of this emblem. A covenant-keeping God holds the reins of guidance. He is to bear rule in every home, in every church, in every school, in every printing-office, in every sanitarium.

Our medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people where they are. The workers in our san-

itariums are to be sympathetic, kind, and straight-forward in their dealings with one another and with the patients. Their words and acts are to be noble and upright. They are to receive from Christ light and grace to impart to those in darkness. By their efforts the sick and the sinful are to be pointed to the great Healer, and the prodigals who have left the Father's house are to be encouraged to return. God's word to these workers is, "Lo, I am with you alway, even unto the end." "Fear not, neither be discouraged; for I am thy God."

We are now called upon to show an unselfish interest in establishing sanitarium work in Los Angeles and in San Diego. Sanitariums and treatment-rooms are greatly needed in these places. A work is to be done that will open the Bible to the sick and suffering, and point them to the great Medical Missionary.

My brethren and sisters, I ask you to remember that money is needed to advance the work at the Glendale Sanitarium. Do you wish to act a part in the important work that the Lord has given you to do in that institution? Will you now do your best to help us to secure the necessary facilities for the advancement of that work? Intelligent, self-denying, self-sacrificing effort is now needed,—effort put forth by those who realize the importance of the Lord's work. The medical missionary work given us to do means much to every one of us. It is a work for soul-saving. Christian philanthropists should step forward just now to fulfil the gospel commission.

Let our brethren send in their gifts with thanksgiving and with prayer that they may be multiplied and blessed by the Lord, as was the food given to the disciples to give to the five thousand. If we make the best use we can of the means we have, God will enable us to feed the multitudes who are starving for the bread of life.



## LETTERS ABOUT ANOTHER PLACE.

SANITARIUM, CAL., April 12, 1905.

*Dear Brother Burden:—*

I hear that plans are being laid for Elder W. W. Simpson to leave Southern California to labor elsewhere. If Elder Simpson feels it his duty to go, I have nothing to say against it, but I had hoped to see him extend his work from Los Angeles to Redlands and Riverside. The condition of Brother Simpson's health is such that great care must be exercised in regard to the location of his field of labor. He should have suitable help that he may be relieved from the burden of speaking so frequently.

Redlands and Riverside have been presented to me as places that should be worked. These two places should not longer be neglected. I hope soon to see an earnest effort put forth in their behalf. Please consider the advisability of establishing a sanitarium in the vicinity of these cities with treatment rooms in each place to act as feeders to the sanitarium.

We can not afford to allow these places to go unwarned. Instead of Elder Simpson's going somewhere else to labor, would it not be better to put forth a determined effort to strengthen the work in these places? There are other cities in Southern California in which a work similar to that carried on by Elder Simpson should be conducted. The Lord would have His ministers working zealously for those who have never heard the truth.

Our people in Southern California need to awake to the magnitude of the work to be done within their own borders. Let them awake to prayer and labor. Let them manifest more spiritual vitality. They need a new conversion that they may labor untiringly for souls. Wherever there is spiritual life there will be an imparting as well as a receiving of light and blessing. The nourishment from God's word will be received, and earnest work will be done. The act of imparting keeps

open the channel for receiving. This truth our Saviour ever sought to keep before the people.

I have a message to bear to the church members in Southern California. "Arouse, and avail yourselves of the opportunities open to you. While Christ pleads in your behalf, plead for yourselves that you may be purified from every unrighteous thought, every unholy action. Make an entire surrender to God, of body, soul, and spirit. Be determined to do all in your power to learn the true science of soul-saving. While the light of God's day of mercy still shines, gather up every divine ray.

"Are you prepared to sell all, that you may purchase the field that contains the treasure? Said the apostle Paul: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may win Christ, and be found in Him.'

"Give up the self-righteousness that you have been cherishing. If the Lord permits you to behold such a work as has been done in Los Angeles, seek with all humility to act your part. Not in your own strength, but in the strength of Christ, you are to ascend the ladder heavenward, round by round. Make diligent, thorough work in humbling yourselves, that the old habits and practises and all evil speaking may be put away. Draw nigh to God and He will draw nigh to you. Die to self; live to God."

The Lord will manifest Himself to all who seek Him with humble hearts. The end of all things is at hand. Our eyes must be fixed upon Christ. As the called and chosen of God, we must represent the truth in its purity. Our lives are to be such that the world will take knowledge of us that we have been with Christ, and that the truth may seem to them more desirable than error.

If rightly conducted, our sanitariums may exert a refining, ennobling influence, and lead many souls to Christ. The religious principles maintained in these institutions will demonstrate that there is relief for the soul, weary and sick with



sin. Many are weak and sick because of disease of the soul. Let Christ be held up before them as the great Healer, who invites them to come to Him and find rest. Tell them that the heart of Christ is drawn out in compassion and love for His blood-bought heritage. He will heal the troubled heart that looks to Him in faith.

To the poor sin-sick soul repeat the Saviour's invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." There is true joy in learning of Christ.

Tell the suffering ones of a compassionate Saviour. He is the only Physician who can heal both body and soul. He has given His life for the world, that men should not perish, but have everlasting life. He looks with compassion upon those who regard their case as hopeless.

While the soul is filled with fear and terror, the mind can not see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled mind. If you can inspire the despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes will then be wrought in their physical condition. Christ will restore both body and soul, and, realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world. He is the light of the world, and all who give their hearts to Him will find peace and rest and joy.

The world is filled with sickness. Sin is increasing, especially in the large cities. Death is taking away large numbers. But the great Medical Missionary invites men to come to Him. "Come unto Me," He says, "and I will give you rest." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Our part is, by believing His word, to find rest in Christ

Jesus. His words are spirit and life. In believing them there is rest and peace. "Knock, and it shall be opened unto you." Our prayers will reach the ear of Christ, and He will open unto us the rich treasures of His grace. Through prayer we are brought into communion with the high and holy One who inhabiteth eternity. He opens the door to every one who will knock.

GLENDAL, CAL., May 7, 1905.

*Mrs. E. G. White, Washington, D. C.,*

DEAR SISTER WHITE: While on the train at Los Angeles, we spoke to you of a property for sale near Redlands which seemed to be well adapted for sanitarium purposes. I asked those with you to call your attention to it as the train passed the place. I am sending you a little pamphlet that contains a few views and a brief description of the property, but words and pictures can but faintly describe its beauty. It is simply ideal and grand for a sanitarium.

The buildings are in excellent condition, well furnished, heated with steam heat, and lighted with electricity. Everything is complete to begin business at once. The main building has sixty-four rooms, and there are four cottages having four rooms each, with bath and toilet. Three of these cottages have four porches each, with broad windows, so that beds can be wheeled right out on the porch, and patients can sleep in the open air. There is another beautiful building—a two-story cottage of nine rooms, with bath and toilet. Another building which has been used as a recreation pavilion, and has four nice rooms, would make a fine gymnasium and chapel.

There are barns and sheds, and a house for the workmen. There are ten acres of good bearing orange orchard, fifteen acres of alfalfa, eight acres of apricots, plums, and almonds. The rest of the grounds are beautifully laid out in lawns, drives and walks, there being more than a mile of cement



walk. The principal buildings are on a beautiful knoll about one hundred and twenty-five feet above the valley. The main building is surrounded with pepper-wood trees from thirty to forty feet high.

There are five horses, four cows, one hundred and fifty chickens, thirty-five turkeys, some hogs, farm implements, buggies, carriages, and wagons.

The place has an ample supply of water from the mountains. An artesian well, which has a good pumping plant, yields an abundance of water, if for any reason the mountain water should fail. The water is piped all over the seventy-six acres.

The place cost the present owners about \$150,000. They have tried to run it as a tourist hotel, but it was a failure, and they lost money, so it was closed the first of April. The stockholders are financially embarrassed, and have ordered the property sold for \$40,000. The furnishings alone in the buildings cost \$12,000, and have been used for only about two years and a half.

A number of us went to see the place to-day, and we were deeply impressed that this is the place which the Lord has shown you, near Redlands and Riverside, in which sanitarium work should be carried on. It is five miles from Redlands.

The question is, what shall we do? We must act at once, for the company is anxious to sell, and there are others who want it.

I know a number of brethren and sisters who have means that ought to be helping the cause. Some of them, I am sure, are watching for an opportunity to put it where they feel that it would be safe and at the same time be advancing the work of the Lord. Two brethren have told me that they would have about five thousand dollars each. I know of a number of others that have means, whom I shall see in reference to the matter.

We do not wish to move hastily, and we should like to hear from you and the brethren in Washington who have gone

from this field, as to how you and they feel about the matter. I wish that if it is at all possible you would take the matter up in council with them, and have them wire us. I do not know how long we can hold the offer open, but will try to do so until we hear from you. I think that those here who are considering the matter feel such a strong conviction that we should have the place that they will pay down a deposit, even if we lose it, rather than let the property pass out of our hands before we can hear from the brethren in Washington.

How I wish that you could have stopped off and seen the property while on your way to conference; but it may be that you can return this way and see it then. I hope that you can send us some counsel as soon as you receive this letter.

Wishing you much of the blessing of the Lord in the conference, I am,

Yours in the work,

J. A. BURDEN.

TACOMA PARK, D. C., May 14, 1905.

DEAR BROTHER BURDEN: Your letter has just been read. I had no sooner finished reading it than I said, "I will consult no one; for I have no question at all about the matter. . . . Secure the property by all means, so that it can be held, and then obtain all the money you can and make sufficient payments to hold the place. Do not delay; for it is just what is needed. I think that sufficient help can be secured to carry the matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked, and I pray that the Lord may be gracious, and not allow any one else to get this property instead of us.

We had a very pleasant trip from San Francisco to Washington. Several times a song-service was held in the car,



and this took well. Many of the passengers outside of our party united in the singing.

I am recovering from the cold that I caught three weeks before leaving home. On Thursday morning I spoke again in the large tent, and on Sabbath morning I spoke again. The large tent was crowded, and I am told that my voice could be heard distinctly even by those on the seats at the very back. I shall send you a copy of my talk when it is written out.

We hope that this meeting will be the means of accomplishing much good. If the Lord sees that we are in earnest in seeking Him, He will be found of us. O, it would be sad indeed to get above the simplicity of the work. When we are humble enough to receive wisdom, the Lord will certainly teach us His way. I have such a hungering and thirsting after God! I must have a strong faith, and I must bear a decided testimony, which will not be weakened. Bible truth will prevail, and, O, how my heart longs to see our church-members obtaining a deep experience, which will stand the test that is before us.

Let us seek the Lord while He may be found, and call upon him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God; for He will abundantly pardon."

Let us make straight paths for our feet. The Lord will not leave those who love Him and keep His commandments to be spoiled by the enemy. A short work will the Lord do upon the earth, and He will stir His people mightily. A great work is to be done. Let us read and study the fifty-fifth and sixty-sixth chapters of Isaiah; for they contain wonderful encouragement, and the Lord wants us to bring all the uplifting possible to His people.

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son

of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

Here is the word of the Lord. Open up every place possible. We are to labor in faith, taking hold of a power that pledged to do large things for us. We are to reach out in faith in Los Angeles and in Redlands and Riverside.

ELLEN G. WHITE.

TACOMA PARK, WASHINGTON, D. C., June 2, 1905.

DEAR BROTHER BURDEN: I am much encouraged by the letters that I have received from you regarding Loma Linda. From your description of this place, I believe it meets the representation which I have seen of what we should seek for as sanitarium locations. Such a place was presented to me a few miles from an important city. The city had recently been built up.

I have tried to place before our people the representations given me regarding sanitariums in the country, and I have urged upon them the necessity of establishing our sanitarium outside of the cities. I have had repeatedly presented to me the advantage of securing locations some miles out of the cities. Those who follow the counsel of God in providing places where the sick and suffering can receive proper treatment will be guided to the right places for the establishment of their work.

Let our sanitariums be located where there is an abundance of land. I can see the advantage of such a place as Loma Linda. The Lord worked to help us to secure this property. The work of this institution is to be carried forward on pure, elevated lines. It can be conducted in such a way that truth will be presented as the rock upon which to build.

In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher.

"To you it is given," Christ declares, "To the people who keep My commandments and do those things that I have



presented in My word, to know the mysteries of the kingdom of heaven."

We are to proclaim the truth to the world, for thus the great Medical Missionary has commanded us. What ye hear in the ear, that preach ye upon the housetop, for there is nothing hid that shall not be made known. The secret of the Lord is with them that fear Him and keep His commandments. "As many as received Him, to them gave He power to become the sons of God."

We need workers who will gain breadth of mind by studying the book God has opened before us of His created works. Angels co-operate with those who proclaim the truths represented by the things of nature. These things are not God, but they are specimens of God's handiwork.

Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the great healer of body and mind. Every physician should be a skillful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the great Physician will be diverted. While the needs of the body are to be strictly attended to, while all possible efforts are to be made to break the power of disease, the physician is never to forget that there is a soul to be labored for.

God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious, a conviction unperverted by human logic. Human logic has often nearly quenched the light which God would have shine forth in clear rays to convince minds that the God of nature is

worthy of all praise and all glory, because He is the Creator of all things.

ELLEN G. WHITE.

### THE LOMA LINDA SANITARIUM.

By ELLEN G. WHITE.

I wish to present before our people the blessing that the Lord has placed within our reach by enabling us to obtain possession of the beautiful sanitarium property known as Loma Linda. This property lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. Its name, Loma Linda—"beautiful hill"—describes the place. Of the sixty acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated.

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded with large pepper trees and other shade trees.

About ten rods away and on the highest part of the hill there is a group of fine cottages. The central cottage has nine beautiful living rooms and two bath rooms. In the basement is a heating plant for the five cottages.

Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. An interesting feature of three of these cottages is that each room has its veranda, with broad windows running to the floor, so that the beds can be wheeled right out onto the veranda, and the patients can sleep in the open air.

Between these cottages and the main building there is a recreation building, which can be used as a gymnasium, and for class rooms and meetings.

In all, there are ninety rooms. The buildings are furnished throughout and are ready for use.



There is a post-office in the main building, and most of the trains stop at the railway station, about forty rods from the sanitarium.

The seventy-six acres of hill and valley land is well cultivated, and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land is in alfalfa hay. Eight acres of the hill are in apricots, plums, and almonds. Ten acres are in good bearing orange orchard. Many acres of land round the cottages and the main building are laid out in lawns, drives, and walks.

There are horses and carriages, cows and poultry, farming implements and wagons. The buildings and grounds are abundantly supplied with excellent water.

This property is now in our possession. It cost the company from whom we purchased it about \$140,000. They erected the buildings, and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for \$40,000, and for this amount our brethren have purchased it.

We must now secure money with which to complete the payments. Ten thousand dollars have already been paid. Ten thousand more must be paid in September and December, and the remaining twenty thousand at the end of two years.

Until our recent visit, I had never before seen such a place as this with my natural eyes, but four years ago just such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to work for the sick, and in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful medical missionary work. If Christ will bless the treatment given and let His healing power be felt, a great work will be accomplished. We shall need to secure competent physicians and nurses,—men and women who are true

and faithful, and who can be relied on; men and women who live in constant dependence upon the great Healer; men and women who humble their hearts before God and believe His Word, keeping their eyes fixed on their leader and counselor, the Lord Jesus Christ.

O, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen, and I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers.

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. I am anxious to see the work started. For some time I have been looking for just such a property as this, with good buildings all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find.

The character of the buildings, the terraced hill, covered by graceful pepper trees, the profusion of flowers and shrubs, the tall shade trees, the orchards and fields,—all combine to make this place meet fully the descriptions that I have given in the past of the place presented to me as the most perfect for sanitarium work. Everything at Loma Linda is fresh, wholesome, and attractive. The patients could live out of doors a large part of the time. The land will serve as a school for the education of patients. By outdoor exercise and working in the soil, men and women will regain their health. Rational methods for the cure of disease will be used in a variety of ways. Drugs will be discarded.

Out of the cities, has been my constant advice. But it has taken years for our people to become aroused to an understanding of the situation. It has taken years for them to realize that the Lord would have them leave the cities and do their work in the quiet of the country, away from the



turmoil and noise and confusion. We are thankful to God for Loma Linda. It is one of the best locations for sanitarium work that I have ever seen. At this place the sick can be given every natural advantage for regaining health and strength.

Forty years ago the Lord began to give us instruction in regard to the establishment of sanitariums, as one of His chosen ways for proclaiming the third angel's message. Men and women bring disease upon themselves by transgressing the laws of God. The laws of nature, as truly as the precepts of the decalogue, are divine, and only in obedience to them can health be recovered or preserved. Many are suffering as the result of hurtful practices, who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or moral energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind.

Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation. In them the sick are to be taught to overcome the appetite for tea, coffee, flesh meat, tobacco, and intoxicating liquor of all kinds.

In every one of our medical institutions the sick and suffering are to be pointed to the Saviour as their only hope. In the Christian life there is strength and joy and courage. Turning away from the injurious fashions of this degenerate age brings peace of mind and the assurance of the love and friendship of the heavenly Father. Receiving the Lord in simplicity and sincerity places men and women where they know the meaning of the words, "As many as received Him, to them gave He power to become the sons of God."

Out of the cities, is my message. Those who have had the light, but have neglected to follow the instruction that the Lord has given regarding the location of our health institutions and schools, will one day see the folly of clinging to the cities. They will realize how kind the Lord was to point out the right way.

Let your schools, the high and the lowly, be out of the cities. If you desire to live a heavenly life in this world, place yourselves in right relation to God. Let your aspirations be Christlike. Christ lived much in contact with nature. God's missionaries are to form their lives after the divine similitude. They are to have a close connection with Christ. His life is to be their example.

For the past twenty years the Lord has been giving the message that plants are to be made in many places. He will greatly bless us as we endeavor to carry out His will. Out of the city into the country is the word that has been given, and this word is to be obeyed. Our sanitariums are to be established in the most healthful surroundings. We have tried to follow closely the Lord's directions in this matter, and He has let light shine on our pathway, as we have endeavored to establish sanitariums where sin-sick souls may be led to the great Healer. God declared that we should find buildings suitable for our work, and that these buildings would be offered to us at a very low price. Has not our recent experience in Southern California proved this true?

I could not but weep for joy as I saw how plainly the providence of God had been revealed in our selection of places for sanitarium work in San Diego, Los Angeles, and the Redlands and Riverside district.

Money is needed with which to establish the work in places outside of the cities, from which the cities can be worked. We must have means with which to meet the payments on Loma Linda. I ask our brethren who have means to awake to the responsibilities resting upon them, and to do what they can to help us. Those who have the Lord's money in trust should regard it as a privilege to give of their means to help to pay for a place so well adapted to sanitarium work. Gifts, and loans at a low rate of interest, will be gladly received. My brethren, it is the Lord's money that you are handling, and you can not invest it better than by putting it into the Lord's work. Thus you will lay up treasure in heaven. I beseech you, by the mercies of God, "that ye



present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye conformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

I have had much to write in regard to the shortness of time. Our work is soon to close, and we are now to place ourselves in working order in God's way. We are not to link ourselves up with those who are not wise to discern what is the will of God. We are to come out from among them, and be separate. The end of all things is at hand, and the message of warning must be given. A spirit of anger is stirring the nations, and it will soon be too late to work for the Lord. Every conceivable deception will be brought in, and the enemy will work with masterly power. Stronger and stronger will be his efforts, until in heaven it shall be said, "It is finished."

ELLEN G. WHITE.

#### ELDER IRWIN'S DESCRIPTION OF LOMA LINDA PROPERTY.

Brother Burden and I spent three hours looking over the grounds of the Loma Linda property, and I must say it is a beautiful place, one of the prettiest places that I have ever seen for a sanitarium site and location. The place is sixty-two miles east of Los Angeles, and four miles west of Redlands, and it lies along the main line of the Southern Pacific Railroad from Los Angeles to New Orleans. The railroad company have built a nice little station for the accommodation of the institution, and quite a number of their trains stop there by flagging. The significance of the name "Loma Linda" is "beautiful hill," and the main building is located at the top of this hill, which lies back from the railroad about thirty rods.

The hill is one hundred and twenty-five feet high. There is a broad drive from the station up to the grounds, on either side of which is a row of large pepper trees, shading a cement

walk. When you come to the rising ground there is a broad stairway made of planks. You first go up quite a number of steps, until you come to a broad landing. Going out from this landing, both to the right and to the left, is a nice walk that goes around the whole of the grounds. From this first landing you go up another flight of stairs until you come to a second landing; from this also there is a walk leading around the grounds. The third landing brings you up to the building, and this landing intercepts a carriage drive that goes around the building. A few more steps bring you up to the rotunda, which is a large room enclosed all around with glass windows. This is really the first story of the building. The building is three stories high, besides a basement, and it contains sixty-four rooms. Going out from the back of the building or around to the back from the front way, you strike a cement walk that runs in a winding direction perhaps ten rods to the highest point of the hill. On either side of this walk there are beautiful flowers, and out from this are little patches of lawn, neatly kept, and small shrubs so interspersed as to make the grounds very attractive.

At the end of the walk you come to five cottages, four of which have four rooms each, with electric lights, bath, and closets. Each room has a veranda, and the window is so constructed that it can be raised up on hinges, and is wide enough to admit of running the bed right out onto the veranda. These rooms are all carpeted, and with all the necessary furnishings for occupancy. The other cottage is much larger, and contains nine nice rooms, with two bath rooms, two closets, electric lights, and telephone, and all other appliances necessary for the accommodation of guests.

At a distance of about four rods there is another building made on the rustic style. This building is only one story high, but it covers quite a good deal of space. I would call it an exercise building. It would make a nice gymnasium. Two or three rods from this building there is a water tower



and tank. There is a large tank on top of the building and cement reservoir at the base. This could be used as a tool house.

The people who owned the place have shares in two water companies, and these shares go with the property. In addition to this, there is an artesian well, with a tower and tank and also a cement reservoir at the base. There is an eighteen-horsepower gasoline engine for pumping water from this well.

Taking the main building with the cottages that I have described, there are ninety rooms in all. In addition to these buildings, there is, on another part of the ground, a six-room cottage for the accommodation of farm hands and workmen. There is also a good stable and carriage house combined. In the carriage house there are two three-seated surreys in good condition; two buggies, somewhat worn; two wagons in the same condition, with mowing machine and other implements sufficient to carry on the work of a farm.

There are five good horses that go with the place. There is also a good cow barn and four good cows. Beyond the cow barn there is quite a large fowl yard, nicely fenced in and containing the necessary buildings. There are one hundred thirty-five chickens, thirty-five turkeys, and some hogs. All of these buildings are practically new and in good repair, except a small portion of the main building which was there when the company bought the grounds and put up the buildings. In fact, all of the buildings, except this part, are only four years old.

The bedsteads, bedding, carpets, rugs, chairs, piano, silverware, table furnishings, and, in fact, everything necessary to go right ahead with sanitarium work and the reception of patients, goes with the purchase price.

There are seventy-six acres of land connected with the estate, divided as follows: Twelve acres of orange trees, I should judge they are about eight years old, just a nice size to be in good bearing condition, and they bear the finest oranges that I have ever tasted in my life. There are eight

acres of plums, apricots, lemons, and grape fruit. There are twenty-three acres of ornamental grounds surrounding the buildings. The balance of the land is devoted to garden, alfalfa, and pasture.

From the main building or from any of the cottages, there is a magnificent view overlooking the San Bernardino Valley, which is said to be one of the most beautiful in California. Three cities, Colton, Redlands, and Riverside, are in sight from the grounds. The institution was built by a company of one hundred and fifty men, seventy of whom were physicians. It was built as a sanitarium, but having limited experience and differing as to their ideas of how it should be run, they have made a failure in their endeavor to operate the plant, and have run behind each year. It is said that the institution cost them in all \$150,000, and rather than lose more money and have to be assessed, they decided to sell it, and came down and down, until finally they offered it for \$40,000 as their bedrock price, on the following conditions: \$5,000 down; \$5,000 the twenty-sixth of July; \$5,000 the twenty-sixth of August; \$5,000 the twenty-sixth of December, and the balance in three years at six per cent interest.



Series B, No. 4

## TESTIMONIES FOR THE CHURCH

REGARDING THE

# SPIRIT OF UNITY

That Should be Maintained in  
The International Publishing Association  
and among  
Laborers of All Nationalities in the  
Lord's Harvest Field

BY ELLEN G. WHITE

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"Holy Father, keep through Thine own name, those  
whom Thou hast given me, that they may be one, as we  
are one."

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PACIFIC PRESS PUBLISHING COMPANY  
MOUNTAIN VIEW, CAL.  
1905



## INTRODUCTION

There are many hundreds and thousands of people in the United States whose native language is not the English, and who, if warned of the things that are soon coming upon the world, must be warned in their own language. How to carry forward the work for all the foreign-speaking people in America is a great problem.

At the General Conference, recently held in Washington, D. C., it was urged by some that the organization of German, Swedish, and Danish Conferences, and the separation of the work of these three nationalities, carried on by the International Publishing Association, would be beneficial. The consideration of this question was to be a prominent feature of the council called at College View, September 6 to 8, 1905. At this meeting Elder Irwin read to those assembled the following testimonies regarding unity of effort, and as many who were not at the meeting ask for copies, we now send them forth in this little tract.

W. C. W.

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## UNITY AMONG DIFFERENT NATIONALITIES.

"If any man thirst, let him come unto Me, and drink."  
"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 7: 37; 4: 14.

If, with these promises before us, we choose to remain parched and withered for want of the water of life, it is our own fault. If we would come to Christ with the simplicity of a child coming to its earthly parents, and ask for the things that He has promised, believing that we receive them, we should have them. If all of us had exercised the faith we should, we would have been blessed with far more of the Spirit of God in our meetings than we have yet received. I am glad that a few days of the meeting still remain. Now the question is, Will we come to the fountain and drink? Will the teachers of truth set the example? God will do great things for us, if we by faith take Him at His word. Oh that we might see here a general humbling of the heart before God.

Since these meetings began, I have felt urged to dwell much upon love and faith. This is because you need this testimony. Some who have entered these missionary fields have said, "You do not understand the French people; you do not understand the Germans. They have to be met in just such a way."

But, I inquire, does not God understand them? Is it not He who gives His servants a message for the

\*Address delivered at the European Union Council, Basle, Switzerland, September 24, 1885.



people? He knows just what they need; and if the message comes directly from Him through His servants to the people it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike.

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its Builder and Maker is God.

Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.

I was almost afraid to come to this country, because I heard so many say that the different nationalities

of Europe were peculiar, and had to be reached in a certain way. But the wisdom of God is promised to those who feel their need, and who ask for it. God can bring the people where they will receive the truth. Let the Lord take possession of the mind, and mold it as the clay is molded in the hands of the potter, and these differences will not exist. Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes. We have not six patterns to follow, nor five; we have only one, and that is Christ Jesus. If the Italian brethren, the French brethren, and the German brethren, try to be like Him, they will plant their feet upon the same foundation of truth; the same spirit that dwells in one will dwell in the other,—Christ in them, the hope of glory. I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object,—the salvation of our fellow men.

Will you, my ministering brethren, grasp the rich promises of God? Will you put self out of sight, and let Jesus appear? Self must die before God can work through you. I feel alarmed as I see self cropping out in one and another here and there. I tell you, in the name of Jesus of Nazareth, your wills must die; they must become as God's will. He wants to melt you over, and cleanse you from every defilement. There is a great work to be done for you before you can be filled with the power of God. I beseech you to draw nigh to Him that you may realize His rich blessing before this meeting closes.

There are those here upon whom great light in warn-



ings and reproofs has shone. Whenever reproofs are given, the enemy seeks to create in those reprov'd a desire for human sympathy. Therefore I would warn you to beware lest in appealing to the sympathy of others, and going back over your past trials, you again err on the same points in seeking to build yourselves up. The Lord brings His erring children over the same ground again and again; but if they continually fail to heed the admonitions of His Spirit, if they fail to reform on every point where they have erred, He will finally leave them to their own weakness.

I entreat you, brethren, to come to Christ and drink; drink freely of the water of salvation. Do not appeal to your own feelings. Do not think that sentimentalism is religion. Shake yourselves from every human prop, and lean heavily upon Christ. You need a new fitting up before you are prepared to engage in the work of saving souls. Your words, your actions, have an influence upon others, and you must meet that influence in the day of God. Jesus says, "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8. Light is shining from that door, and it is our privilege to receive it if we will. Let us direct our eyes within that open door, and try to receive all that Christ is willing to bestow.

Each one will have a close struggle to overcome sin in his own heart. This is at times a very painful and discouraging work; because, as we see the deformities in our character we keep looking at them when we should look to Jesus, and put on the robe of His righteousness. Every one who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been over self.

"For this cause I bow my knees unto the Father of

our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:14-19.

As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you may become a power in the world.

#### GOD'S PURPOSE IN OUR PUBLISHING HOUSES.

Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the word, applies the message given by God to His prophet of old: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:7, 8.

In all our work, even in mechanical lines, God de-



sires that the perfection of His character shall appear. The exactness, skill, tact, wisdom, and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service. Every transaction entered into by His servants is to be as pure and precious in His sight as were the gold and frankincense and myrrh which in sincere, uncorrupted faith the wise men from the East brought to the infant Saviour.

Thus in their business life Christ's followers are to be light-bearers to the world. God does not ask them to make an effort to shine. He approves of no self-satisfied attempt to display superior goodness. He desires that their souls shall be imbued with the principles of heaven, and then, as they come in contact with the world, they will reveal the light that is in them. Their honesty, uprightness, and steadfast fidelity in every act of life will be a means of illumination.

The kingdom of God comes not with outward show. It comes through the gentleness of the inspiration of His word, through the inward working of His Spirit, the fellowship of the soul with Him who is its life. The greatest manifestation of its power is seen in human nature brought to the perfection of the character of Christ.

An appearance of wealth or position, expensive architecture or furnishings, are not essential to the advancement of the work of God; neither are achievements that win applause from men and administer to vanity. Worldly display, however imposing, is of no value with God.

While it is our duty to seek for perfection in outward things, it should be ever kept in mind that this aim is not to be made supreme. It must be held sub-

ordinate to higher interests. Above the seen and transitory, God values the unseen and eternal. The former is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit's working in the soul.

When God gave His Son to the world, He endowed human beings with imperishable riches,—riches compared with which the treasured wealth of man since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that through our connection with Him we are to receive, to reveal, and to impart.

Our institutions will give character to the work of God just according to the consecrated devotion of the workers,—by revealing the power of the grace of Christ to transform the life. We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. Our Redeemer covers us with His righteousness.

In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks, "Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?"

God can use every person just in proportion as He can put His Spirit into the soul temple. The work that He will accept is the work that reflects His image. His followers are to bear, as their credentials to the world, the ineffaceable characteristics of His immortal principles.

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine



image by a constant manifestation of beneficence. God will honor that principle wherever manifest.

Those who follow Christ's example of self-denial for the truth's sake make a great impression on the world. Their example is convincing and contagious. Men see that there is among God's professed people that faith which works by love and purifies the soul from selfishness. In the lives of those who obey God's commandments, worldlings see convincing evidence that the law of God is a law of love to God and man.

God's work is ever to be a sign of His benevolence, and just as that sign is manifest in the working of our institutions, it will win the confidence of the people, and bring in resources for the advancement of His kingdom. The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,—consent in all things to obey the leadings of His Holy Spirit.

#### TRAINING-SCHOOLS FOR WORKERS.

Our institutions should be missionary agencies in the highest sense, and true missionary work always begins with those nearest. In every institution there is missionary work to be done. From the manager to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest effort to bring them to Christ. As the result of such effort, many will be won, and will become faithful and true in service to God.

As our publishing houses take upon themselves a burden for missionary fields, they will see the necessity of providing for a broader and more thorough education of workers. They will realize the value of their facilities for this work, and will see the need of qualifying the workers, not merely to build up the work within their own borders, but to give efficient help to institutions in new fields.

God designs that our publishing houses shall be successful educating schools, both in business and in spiritual lines. Managers and workers are ever to keep in mind that God requires perfection in all things connected with His service. Let all who enter our institutions to receive instruction understand this. Let opportunity be given for all to acquire the greatest possible efficiency. Let them become acquainted with different lines of work, so that, if called to other fields, they will have an all-round training, and thus be qualified to bear varied responsibilities.

Apprentices should be so trained that, after the necessary time spent in the institution, they can go forth prepared to take up intelligently the different lines of printing work, giving momentum to the cause of God by the best use of their energies, and capable of imparting to others the knowledge they have received.

All the workers should be impressed with the fact that they are not only to be educated in business lines, but to become qualified to bear spiritual responsibilities. Let every worker be impressed with the importance of a personal connection with Christ, a personal experience of His power to save. Let the workers be educated as were the youth in the schools of the prophets. Let their minds be molded by God through His appointed agencies. All should receive a training in Bible lines,



should be rooted and grounded in the principles of truth, that they may keep the way of the Lord, to do justice and judgment. Let every effort be made to arouse and encourage the missionary spirit. Let the workers be impressed with a sense of the high privilege proffered them in this last work of salvation, to be used by God as His helping hand. Let each be taught to work for others, by practical labor for souls just where he is. Let all learn to look to the word of God for instruction in every line of missionary effort. Then, as the word of the Lord is communicated to them, it will supply their minds with suggestions for working the fields in such a way as to bring to God the best returns from all parts of His vineyard.

#### GOD'S PURPOSE FULFILLED.

Christ desires by the fulness of His power so to strengthen His people that through them the whole world shall be encircled with an atmosphere of grace. When His people shall make a whole-hearted surrender of themselves to God, this purpose will be accomplished. The words of the Lord to those connected with His institutions are, "Be ye clean, that bear the vessels of the Lord." Isa. 52:11. In all our institutions let self-seeking give place to unselfish love and labor for souls nigh and afar off. Then the holy oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the truths of His word.

The love and fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every

department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear, not the character of finite man, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; from these workers a fragrant influence will go forth.

When called to enter new fields, workers thus trained will go forth as representatives of the Saviour, fitted for usefulness in His service, and capable of imparting to others, by precept and example, a knowledge of the truth for this time. The goodly fabric of character wrought out through divine power, will receive light and glory from heaven, and will stand before the world as a witness pointing to the throne of the living God.

Then the work will move forward with solidity and redoubled strength. To the workers in every line will be imparted a new efficiency. The publications sent forth as God's messengers will bear the signet of the Eternal. Rays of light from the sanctuary above will attend the precious truths they bear. As never before, they will have power to awaken in souls a conviction of sin, to create a hungering and thirsting after righteousness, to beget a lively solicitude for the things that will never pass away. Men will learn of the reconciliation for iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice. Many will be brought to share the glorious liberty of the sons of God, and will stand with God's people to welcome the soon coming, in power and glory, of our Lord and Saviour.—*Testimony Vol. VII*, pp. 140, 142-144, 146-149.



### SACREDNESS OF GOD'S INSTRUMENTALITIES.

There are many who recognize no distinction between a common business enterprise, as a workshop, factory, or corn field, and an institution established especially to advance the interests of the cause of God. But the same distinction exists that in ancient times God placed between the sacred and the common, the holy and the profane. This distinction He desires every worker in our institutions to discern and appreciate. Those who occupy a position in our publishing houses are highly honored. A sacred charge is upon them. They are called to be workers together with God. They should appreciate the opportunity of so close connection with the heavenly instrumentalities, and should feel that they are highly privileged in being permitted to give to the Lord's institution their ability, their service, and their unwearying vigilance. They should have a vigorous purpose, a lofty aspiration, a zeal to make the publishing house just what God desires it to be,—a light in the world, a faithful witness for Him, a memorial of the Sabbath of the fourth commandment.

Both the members of the church and the employees in the publishing house should feel that as workers together with God they have a part to act in guarding His institution. They should be faithful guardians of its interests in every line, seeking to shield it, not only from loss and disaster, but from all that could profane or contaminate. Never through act of theirs should its fair fame be tarnished, even by the breath of careless criticism or censure. God's institutions

should be regarded by them as a holy trust, to be guarded as jealously as the ark was guarded by ancient Israel.

When the workers in the publishing house are educated to think of this great center as related to God, and under His supervision; when they realize that it is a channel through which light from heaven is to be communicated to the world, they will regard it with great respect and reverence. They will cherish the best thoughts and the noblest feelings, that in their work they may have the cooperation of the heavenly intelligences. As the workers realize that they are in the presence of angels, whose eyes are too pure to behold iniquity, a strong restraint will be placed on thoughts, words, and actions. They will be given moral strength, for the Lord says, "Them that honor Me I will honor." 1 Sam. 2:30. Every worker will have a precious experience, and will possess faith and power that will rise superior to circumstances. All will be able to say, "The Lord is in this place."—*Testimony Vol. VII*, pp. 191-193.

### THE PUBLISHING WORK AT HOME AND ABROAD.

Selections from published and unpublished Testimonies.

#### TRANSLATIONS.

A far greater effort should be made to extend the circulation of our literature in all parts of the world. The warning must be given in all lands and to all peoples. Our books are to be translated and published in many different languages. We should multiply pub-



lications on our faith in English, German, French, Danish-Norwegian, Swedish, Spanish, Italian, Portuguese, and many other tongues; and people of all nationalities should be enlightened and educated, that they too may join in the work.

Let our people do all in their power to diffuse to the world the light of heaven. In every way possible call the attention of the people of every nation and tongue to those things that will direct their minds to the Book of books.—*Testimony Vol. VII*, p. 160.

"ARISE, SHINE."

God says to His people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. Why, then, do they feel so little burden to plant the standard of truth in new places? Why do they not obey the word, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke 12:33. Why do they not return to the Lord His own, to be invested in heavenly merchandise? Why is there not a more earnest call for volunteers to enter the whitening harvest-field? Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

We repeat the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. Are we doing our part to answer that prayer? We profess to believe that the commission which Christ gave to His disciples is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not

doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God.

There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, "Go work to-day in My vineyard." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Matt. 21:28; John 4:35.

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church.

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those who are dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans.—*Testimony Vol. VIII*, pp. 35, 36.



The light of truth is to shine to the ends of the earth. Greater and still greater light is beaming with celestial brightness from the Redeemer's face upon His representatives, to be diffused through the darkness of a benighted world. As laborers together with Him, let us pray for the sanctification of His Spirit, that we may shine more and more brightly.—*Testimony Vol. VIII*, p. 40.

#### TO EVERY MAN HIS WORK.

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stones from the quarry; others were squaring, shaping, and measuring these stones; and others were placing them in their proper position in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream.

To me this sight was an object-lesson of the way in which the Lord's work is to be carried forward. In His work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best faithfully, and all are to work under the direction of the great Head of the church, Christ Jesus.—*Unpublished MS.*, 1903.

#### UNITY IN CHRIST JESUS.

LOMA LINDA, CAL., Aug. 24, 1905.

*To Our Brethren Connected with the Publishing Work at College View:*

While attending the council meeting of the General Conference Committee, held in September, 1904, my mind was deeply exercised regarding the unity that should attend our work. I was not able to attend all the meetings, but in the night season scene after scene passed before me, and I felt that I had a message to bear to our people in many places.

My heart is pained as I see that, with such wonderful incentives to bring our powers and capabilities to the very highest state of development, we are content to be dwarfs in the work of Christ. God's desire is that all His workers shall grow to the full stature of men and women in Christ. Where there is growth, there is vitality; the vitality testifies to the growth. The words and works bear living testimony to the world of what Christianity does for the followers of Christ.

When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected.

Remember that you are never on vantage ground when you are ruffled, and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well.



This is a time when every man in a responsible position, and every member of the church, should bring every feature of his work into close accord with the teachings of the word of God. By untiring vigilance, by fervent prayer, by Christlike words and deeds, we are to show the world what God desires His church to be.

From His high position, Christ, the King of glory, the Majesty of heaven, saw the condition of men. He pitied human beings in their weakness and sinfulness, and came to this earth to reveal what God is to men. Leaving the royal courts, and clothing His divinity with humanity, He came to the world Himself, in our behalf to work out a perfect character. He did not choose His dwelling among the rich of the earth. He was born in poverty and of lowly parentage in the despised village of Nazareth. As soon as He was old enough to handle tools, He shared the burden of caring for the family.

Christ humbled Himself to stand at the head of humanity, to meet the temptations and endure the trials that humanity must meet and endure. He must know what humanity has to meet from the fallen foe, that He might know how to succor those who are tempted.

And Christ has been made our Judge. The Father is not the Judge. The angels are not. He who took humanity upon Himself, and in this world lived a perfect life, is to judge us. He only can be our Judge. Will you remember this, brethren? Will you remember it, ministers? Will you remember it, fathers and mothers? Christ took humanity that He might be our Judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline your-

selves. In the name of Christ I entreat you to heed the injunction that He gives you, never to place yourself on the judgment-seat. From day to day since I have been at this meeting, this message has been sounded in my ears, Come down from the judgment-seat. Come down in humility.

Never was there a time when it was so important that we should deny ourselves, and take up the cross daily, as now. How much self-denial are we willing to practise.

#### A LIFE OF GRACE AND PEACE.

In the first chapter of the second epistle of Peter, you will find the promise that grace and peace will be multiplied unto you, if you will "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

These virtues are wonderful treasures. They "make a man more precious than fine gold, even a man than the golden wedge of Ophir."

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Verse 8.

Shall we not strive to use to the very best of our ability the little time that is left us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above. Christs says, "All power is given unto Me in heaven and in earth." Matt. 28:18. What is this power given to Him for?—For us. He desires us to realize that He



has returned to heaven as our Elder Brother, and that the measureless power given Him has been placed at our disposal.

Those who will carry out in their lives the instruction given to the church through the apostle Peter will receive power from above. We are to give all diligence to make our calling and election sure, living upon the plan of addition. We are to represent Christ in all that we say and do. We are to live His life. The principles by which He was guided are to shape our course of action toward those with whom we are associated.

When we are securely anchored in Christ, we have a power that no human being can take from us. Why is this?—Because we are partakers of the divine nature, having escaped the corruption that is in the world through lust,—partakers of the nature of Him who came to this earth clothed with the habiliments of humanity, that He might stand at the head of the human race, and develop a character that was without spot or stain of sin.

Why are many of us so weak and inefficient? It is because we look to self, studying our own temperament, and wondering how we can make a place for ourselves, our individuality, and our peculiarities, in the place of studying Christ and His character.

Brethren who could work together in harmony if they would learn of Christ, forgetting that they are Americans or Europeans, Germans or Frenchmen, Swedes, Danes, or Norwegians, seem to feel that if they should blend with those of other nationalities, something of that which is peculiar to their own country and nation would be lost, and something else would take its place.

My brethren, let us put all that aside. We have no

right to keep our minds stayed on ourselves, our preferences, and our fancies. We are not to seek to maintain a peculiar identity of our own, a personality, an individuality, which will separate us from our fellow laborers. We have a character to maintain, but it is the character of Christ. Having the character of Christ, we can carry on the work of God together. The Christ in us will meet the Christ in our brethren, and the Holy Spirit will give that union of heart and action which testifies to the world that we are children of God. May the Lord help us to die to self, and be born again, that Christ may live in us, a living, active principle, a power that will keep us holy.

#### THE PUBLISHING WORK AT COLLEGE VIEW.

LOMA LINDA, CAL., Aug. 24, 1905.

I approve of the efforts that have been made to establish our German and Scandinavian publishing work at College View. I hope that plans will be devised for the encouragement and strengthening of this work.

The whole burden of the work must not be left with our foreign brethren. Nor should our brethren throughout the field leave too heavy a load on the conferences near College View. The members of these conferences should lead out and do their best, and all should come to their assistance. The truth is to be proclaimed to all nations and kindreds and tongues and peoples.

Our German and Danish and Swedish brethren have no good reason for not being able to act in harmony in the publishing work. Those who believe the truth should remember that they are God's little children, under His training. Let them be thankful to God for



His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.

After His resurrection, Christ ascended to heaven, and He is to-day presenting our needs to the Father. "I have graven them upon the palms of My hands," He says. It cost something to engrave them there. It cost untold agony. If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But though professing to be converted, we carry round with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this.

Christ laid aside His royal robe, His kingly crown, and His high command, and stepped down, down, down, to the lowest depths of humiliation. Bearing human nature, He met all the temptations of humanity, and in our behalf defeated the enemy on every point.

All this He did that He might bring men power by which they might be overcomers. "All power," He says, "is given unto Me." Matt. 28:18. And this He gives to all who will follow Him. They may demonstrate to the world the power that there is in the religion of Christ for the conquest of self.

"Learn of Me," Christ says, "and ye shall find rest unto your souls." Why do we not learn of the Saviour every day? Why do we not live in constant communion with Him, so that in our connection with one another, we can speak and act kindly and courteously? Why do we not honor the Lord by manifesting tenderness

and love for one another? If we speak and act in harmony with the principles of heaven, unbelievers will be drawn to Christ by their association with us.

#### CHRIST'S RELATION TO NATIONALITY.

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.

He passed no human being by as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them the children of God.



## A SURE FOUNDATION.

"Wherefore the rather, brethren," says the apostle Peter, "give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Years ago, when the company of believers in the soon coming of Christ was very small, the Sabbath-keepers at Topsham, Maine, met for worship in the large kitchen in the home of Brother Storkbridge Howland. One Sabbath morning Brother Howland was absent. We were surprised at this, because he was always so punctual. Soon he came in, his face aglow, shining with the glory of God. "Brethren," he said, "I have found it. I have found that we can pursue a course of action regarding which the guarantee of God's word is, 'Ye shall never fall.' I am going to tell you about it."

He then told us that he had noticed that one brother, a poor fisherman, had been feeling that he was not as highly respected as he ought to be, and that Brother Howland and others thought themselves above him. This was not true, but it seemed true to him; and for several weeks he had not attended the meetings. So Brother Howland went to his house, and knelt before him, saying, "My brother, forgive me. What is it that I have done?" The man took him by the arm, and tried to raise him to his feet. "No," said Brother Howland, "what have you against me?" "I have nothing against you." "But you must have," said Brother Howland, "because once we could speak to one another, but now you do not speak to me at all, and I want to know what is the matter."

"Get up, Brother Howland," he said. "No," said Brother Howland, "I will not." "Then I must get down," he said, and he fell on his knees, and confessed how childish he had been and how many evil surmises he had cherished. "And now," he said, "I will put them all away."

As Brother Howland told this story, his face shone with the glory of the Lord. Just as he had finished, the fisherman and his family came in, and we had an excellent meeting.

Suppose that some of us should follow the course pursued by Brother Howland. If when our brethren surmise evil, we would go to them, saying, "Forgive me if I have done anything to harm you," we might break the spell of Satan, and set our brethren free from their temptations. Do not let anything interpose between you and your brethren. If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it. God wants us to love one another as brethren. He wants us to be pitiful and courteous. He wants us to educate ourselves to believe that our brethren love us, and to believe that Christ loves us. Love begets love.

Do we expect to meet our brethren in heaven? If we can live with them here in peace and harmony, we could live with them there. But how could we live with them in heaven if we can not live with them here without continual contention and strife? Those who are following a course of action that separates them from their brethren, and brings in discord and dissension, need a thorough conversion. Our hearts must be melted and subdued by the love of Christ. We must cherish the love that He showed in dying for us on the cross of Calvary. We need to draw closer and closer



to the Saviour. We should be much in prayer, and we must learn to exercise faith. We must be more tender-hearted, more pitiful and courteous. We shall pass through this world but once, and shall we not strive to leave on those with whom we associate, the impress of the character of Christ.

Our hard hearts need to be broken. We need to come together in perfect unity, and we need to realize that we are the purchase of the blood of Jesus Christ of Nazareth. Let each one say, He gave His life for me, and He wants me, as I go through this world, to reveal the love that He revealed in giving Himself for us. Christ bore our sins in His own body on the cross, that God might be just, and yet the justifier of those who believe in Him. There is life, eternal life, for all who will surrender to Christ.

I want to see the King in His beauty. I want to behold His matchless charms. I want you to behold Him too. Christ will lead His redeemed ones beside the river of life, and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony.

Let us serve God with all our capabilities, with all our intelligence. Our intelligence will increase as we make use of that which we have. Our religious experience will strengthen as we bring it into the daily life. Thus we shall climb round after round of the ladder reaching to heaven, until at last we step off the topmost round into the kingdom of God. Let us be Christians in this world. Then we shall have eternal life in the kingdom of glory.

## GERMAN AND SCANDINAVIAN CONFERENCES.

LOMA LINDA, CAL., Sept. 1, 1905.

*Dear Brethren:* Some of our ministers have written to me, asking if the work among the Germans and Scandinavians should not be carried forward under separate organizations. This matter has been presented to me several times, and I have written upon the subject; but I do not know where to find all that I have written regarding the matter. When I was in College View, the Lord gave me a straight testimony to bear, and since that time the matter has been presented to me again.

At one time I seemed to be in a council meeting where these matters were being considered. One of authority stood in the midst of those assembled, and opened before them principles that should be followed in the work of God. The instruction given was that should such separation take place, it would not tend to advance the interests of the work among the various nationalities. It would not lead to the highest spiritual development. Walls would be built up that would have to be removed in the near future.

According to the light given me of God, separate organizations, instead of bringing about unity, will create discord. If our brethren will seek the Lord together in humility of mind, those who now think it necessary to organize separate German and Scandinavian conferences will see that the Lord desires them to work together as brethren.

Were those, who seek to disintegrate the work of God, to carry out their purpose, some would magnify themselves to do a work that should not be done. Such



an arrangement would greatly retard the cause of God. If we are to carry on the work most successfully, the talents to be found among the English and Americans should be united with the talents of those of every other nationality. And each nationality should labor earnestly for every other nationality. There is but one Lord; one faith. Our effort should be to answer Christ's prayer for His disciples, that they should be one.

"Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17: 17-19.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, are in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Verses 20, 21.

It should be understood that perfect unity among the laborers is necessary to the successful accomplishment of the work of God. In order to preserve peace, all must seek wisdom from the great Teacher. Let all be careful how they introduce ambitious propositions that will create dissension.

We are to be subject one to another. No man, in himself, is a complete whole. Through submission of the mind and will to the Holy Spirit, we are ever to be learners of the great Teacher.

Study the second chapter of Acts. In the early church the Spirit of God wrought mightily through those who were harmoniously united. On the day of Pentecost they were all with one accord in one place.

We are to demonstrate to the world that men of

every nationality are one in Christ Jesus. Then let us remove every barrier, and come into unity in the service of the Master. In the erection of national barriers, you present to the world a plan of human invention, that God can never indorse.

To those who would do this, the apostle Paul says, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal? . . . Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3: 3-9.

#### AN EXAMPLE OF BROTHERLY KINDNESS.

When our brethren in Scandinavia faced a financial crisis, the testimony was given that we must not permit our brethren to stand as bankrupt before the world. That would have been dishonoring to God. And the prompt and liberal action of our American brethren was an acknowledgment that the difference in nationality could not release them from their duty to assist one another in the work of God. "All ye are brethren." We are one in the unity of the truth.

We must now, by diligent, self-sacrificing effort, endeavor to walk in the love of Christ, in the unity of the Spirit, through sanctification of the truth. No half-way work will suffice to fulfil the representation given in the prayer of Christ. We are to practise the prin-



ciples of heaven here below. In heaven there is one grand meeting place.

I must write plainly regarding the building up of partition walls in the work of God. Such an action has been revealed to me as a fallacy of human invention. It is not the Lord's plan for His people to separate themselves into separate companies, because of differences in nationality and language. Did they do this, their ideas would become narrow, and their influence would be greatly lessened. God calls for a harmonious blending of a variety of talents.

I again repeat the words of Christ. I would impress them deeply upon your minds. "Neither pray I for these alone, but for them also which shall believe on Me through their word: *that they all may be one*; as Thou, Father, art in Me, and I in Thee, *that they also may be one in Us*; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Christ has hedged in His people from the world, but those who would build up national separation, would do a work for which the Lord Jesus Christ has given no encouragement.

Brethren, unify; draw close together, laying aside every human invention, and following closely in the footsteps of Jesus, your great Example.

## RECORD OF PROGRESS

AND

# AN EARNEST APPEAL

In Behalf of the

## Boulder-Colorado Sanitarium

With Testimonies to the Church read at Denver (Colorado) Camp-meeting held August 17-27, 1905

*"And if one prevail against him,  
two shall withstand him; and  
a threefold cord is not quickly  
broken." Ecclesiastes 4: 12.*

PACIFIC PRESS PUBLISHING COMPANY  
Mountain View, California



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## HISTORICAL SKETCH OF THE BOULDER-COLORADO SANITARIUM

### ITS ORIGIN

The history of the Boulder-Colorado Sanitarium enterprise dates from the year 1894. The beginning was a small hygienic boarding-house conducted for the benefit of tourists and invalids who desired hygienic food and surroundings. A demand was soon created for facilities which this home could not supply, and in consequence treatment rooms were opened. These in turn created a demand for more commodious quarters. Accordingly, in 1895, the General Conference Association made an appropriation for the present plant. Two large cottages of fourteen rooms each, and a five-story brick building containing about fifty rooms, were erected, together with a barn, power-house, and bakery and laundry building. The institution was thrown open to all classes of patients, and was particularly patronized by the consumptive class. To such an extent was this true that it received the name of the "Consumptive Sanitarium," and many letters came addressed to it in this way. The institution did a noble work in caring for these unfortunate people, and yet the fact that it received those suffering from this disease has very greatly militated against its prosperity during its entire history.

### A VARYING PATRONAGE

The struggle of the institution for the first few years seemed a fight against unequal odds. It was emphatically a summer resort. For three or four months of



the summer season, it enjoyed a liberal patronage, but during the winter months the trade often ran down very low, sometimes to less than a dozen patients, and that, too, at a time of year when the expense of operation was naturally largest. Hence there was a constant struggle to make ends meet, the winter months consuming the little which had been laid by during the summer. These were days of darkness for the institution, and many times the workers could say in the words of the Psalmist: "If it had not been the Lord who was on our side . . . then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul." But God had a care for His work, and even in the darkness He was leading and guiding for some wise purpose, giving frequent and abundant evidences of His long-suffering and tender watch-care.

#### DISASTER AND PRESERVATION

The sanitarium suffered a great disaster in the loss by fire of its bakery and laundry building. But there were other occasions in which God miraculously wrought for the preservation of His work, bringing from even worldly and unbelieving men acknowledgment of His divine interposition. Great trials bring great blessings, and this was indeed the experience of the pioneer workers in connection with this enterprise.

#### THE MINISTRY OF HEALING

Probably no medical institution in the denomination has numbered among its guests so many distressing cases of need as the Boulder-Colorado Sanitarium. Many have come as patients, not only suffering physi-

cally, but absolutely without funds, and have thrown themselves upon the mercy of the institution. In this matter the sanitarium has had a heavy burden to bear, and it has been difficult to find ways and means of rendering the assistance demanded at the time by these sufferers.

The climate of Colorado is regarded as a specific, not only for consumption, but for many other classes of chronic diseases; hence a large number of very critical cases have sought the aid of the sanitarium. In dealing with these difficult conditions the institution has enjoyed marked success. Many are now living in the possession of health who, had they not come to the institution, would have been filling untimely graves. God worked through the means employed, and in answer to applied remedies and in response to earnest prayer, brought back scores almost from the brink of the grave. Many are the letters of heartfelt gratitude received by our physicians from these people.

#### SOUL-SAVING WORK

The work of the sanitarium is twofold. First, the salvation of the soul; secondly, the salvation of the body,—labor for the physical being in order that thereby the spiritual being may be reached. Every sanitarium among Seventh-day Adventists rightfully exists for but one purpose,—the giving to the world of the truth for this time. If this object is ignored or forgotten, then the work of the institution degenerates to the level of worldly concerns, and has no excuse for existence.

The sanitarium has sought to make this, the proclamation of truth, the one object of its work. Failing as all must fail, of the full realization of this object,



it nevertheless rejoices in the work it has seen accomplished in a spiritual way for its guests. Every year has witnessed a number of the patients giving their hearts to God, and accepting the special truths for these last days. Weekly lectures are given upon some phase of present truth. Bible study is held with the patients as opportunity is afforded and interest awakened. Morning worship is conducted daily for the guests, who are also encouraged to attend Sabbath-school and church services. Many of the guests belong to the higher social classes, and the physicians and nurses have realized that this perhaps would be the only opportunity afforded these people to hear the truth for this time. Hence the workers have felt the obligation resting upon them judiciously to present the truth as the way has opened. And while some who heard have fully committed themselves to the principles, many others have imbibed a knowledge of the truth to carry back with them to their homes, in later years to bear fruit.

#### EDUCATIONAL WORK

Our institutions are established as great educational centers. From them is to go forth an educating influence. The Boulder-Colorado Sanitarium has sought to make this work of education a real part of its experience. An effort has been made to teach the guests not only how to obtain health after they had lost it, but how to maintain it in the future, and how to teach others the principles of health which they themselves had learned. Much has been done in the way of distributing health literature to the general public. Schools of health have been held in various localities and for the guests of the institution. Prominent in

this educational work has been the operation of the Nurses' Training School, which the institution has carried forward from the beginning of its history. Every year the sanitarium has received a class of young men and women to be educated to go forth as medical missionaries in the world's great work. And one of the most encouraging features has been the development of inexperienced young men and women into workers, fitted to go forth as bearers of light and truth to a dark world. Among those who to-day are giving their lives to the proclamation of the Third Angel's Message both in this and other countries, there are a goodly number who received at least a part of their education, and much inspiration and impetus for their work, in connection with the Boulder-Colorado Sanitarium. Never has the institution possessed a more promising class of workers in preparation for this work than compose its classes at the present time. For some time the interest of the nurses in the work in heathen lands has been deepening. Recently the Young People's Society of the sanitarium has assumed the responsibility of supporting an educated native worker in India.

#### BRIGHTER DAYS

The sanitarium looks from the failures and dark hours of the past to the brighter days of the future. If in spite of its mistakes and failures, and through the great goodness of the Lord, it has attained any success whatever in the past, it hopes that by a deeper consecration it may attain a larger measure of success in the future. Surely for some purpose God has carried it through the dark and trying days of the past. And learning from its mistakes and failures, it trusts that



the future will witness greater achievements for the Lord and greater true success.

All these years the sanitarium has been developing a stable constituency. The hundreds of patients who have come to it, and have gone away benefited, have proved centers of influence, and in turn are sending others to receive the same benefit reaped by them. Special effort has been put forth by judicious advertising to increase the winter trade, and it is gratifying to note the success which has attended these efforts during the past two or three years. Last winter the sanitarium was well filled throughout the season, and was enabled from its winter receipts to pay the cost of operation. This is an encouraging omen, and indicates that the work is becoming better and more favorably known. This success is perhaps attributable in some degree also to the fact that during the past year it has been widely advertised that the sanitarium has changed its plan and does not receive consumptive patients.

#### UNITY AND COOPERATION

But that, particularly, which makes the future seem bright with hope and promise is the cooperation assured to the institution on the part of our brethren and sisters. The misunderstandings of the past seem to be vanishing away, and a spirit of unity is taking the place of coldness and distrust. As never before, the sanitarium recognizes that it has a part to act in the great closing work, and that only as it heartily unites and cooperates with every other department of the work of God, can it act that part. The sanitarium family and management realize and appreciate the value of

this spirit of unity, and are desirous of doing everything in their power to cement its bonds and further its ends, believing that where they may accomplish a little single-handed, in union with the other forces and agencies for good in this closing work, they may be the means of accomplishing much for the spread of the gospel and the salvation of mankind.

HOWARD F. RAND, M. D.

FRANCIS M. WILCOX

KATE LINDSAY, M. D.

EDWARD T. RUSSELL

IDA S. HERR, M. D.

CHARLES L. BURLINGAME

JAMES G. WELLER

*Boulder-Colorado Sanitarium Board.*



## THE FINANCIAL SITUATION

## ORIGINAL INVESTMENT

When the Boulder-Colorado Sanitarium enterprise was first inaugurated, there was appropriated by the General Conference Association \$12,000 for the work. It was planned to begin small and increase the plant and equipments from the proceeds as the work grew and increased. Various reasons were urged for additional appropriations and for the enlargement of the original plans. It was thought that immediate demands required these changes, until eventually there had been expended in the work directly by the General Conference upwards of \$60,000. In addition to this, \$19,455 were borrowed from outside persons, largely our own people, and invested in the work, making an aggregate of nearly \$80,000, composing the original investment.

## THE SANITARIUM INCORPORATED

In May, 1897, there was formed what is known as the Colorado Medical Missionary and Benevolent Association for the purpose of operating the enterprise. In November of the same year this new corporation took over and assumed control of the sanitarium. The property was inventoried at \$76,500. The General Conference generously gave to the new association \$31,500 as a working capital, the Colorado Medical Missionary and Benevolent Association giving its note to the General Conference for \$45,000 at five per cent interest. The association also assumed the outstanding notes, amounting to \$19,455, which had been borrowed as a part of the original investment. It like-

wise assumed all other outstanding obligations and current accounts which had been contracted in the operation of the enterprise. This outstanding indebtedness was no inconsiderable amount, aggregating some \$10,000. In addition, there was due helpers on salary and deposits \$3,000.

## INCREASED LIABILITIES

A little later in the history of the new corporation there occurred a most disastrous fire, in which its bakery and laundry building, with expensive machinery, was totally destroyed, involving a net loss over and above the insurance of \$8,000. This increased the liabilities of the association that much more, resulting in a total aggregate liability of over \$85,000. Upon many of the notes assumed, seven and eight per cent interest were being paid, involving a heavy annual tax in addition to the principal sum. Since the date of its organization, the sanitarium corporation has been struggling to decrease this heavy indebtedness.

## PRESENT STANDING

The balance-sheet for December 31, 1904, presents the following statement:

Resources .....	\$102,634
Liabilities .....	75,106
Net Worth .....	27,528

The liabilities include the \$45,000 due the General Conference for the original investment; \$26,497 due on other outstanding notes; \$3,609 due helpers on open accounts.

## WHY THE GENERAL CONFERENCE HAS NOT BEEN PAID

It has been only during the past two years that the



institution has been enabled to pay the General Conference anything upon the \$45,000 note, even to the extent of the interest. Many conditions have made this impossible. Several only need be stated.

1. When the sanitarium property was taken over, as has already been stated, there were a number of thousand dollars due in floating debts and upon open accounts. It was necessary for the institution to arrange, first of all, for this indebtedness, if it would maintain its financial credit or save itself from litigation. In the very nature of the circumstances, these obligations were the first to demand attention.

2. The reception of consumptive patients for several years militated most strongly against the success of the institution. Hundreds of patients were kept away, and thus the institution was deprived of thousands of dollars which otherwise might have been received in the operation of its work. While the sanitarium gained some headway and advantage during the summer months, this was more than offset by the drain upon its resources during the winter with its usually low patronage.

3. The loss experienced by fire likewise prevented the institution from doing what it otherwise might have done in the payment of its obligations.

4. But for an unfortunate venture in the operation of its branch in the city of Denver, there would have been sent to the General Conference three or four thousand dollars for each of the years of 1902 and 1903. In the hope of greatly increasing its earning capacity, the sanitarium was persuaded to enter upon a long-time contract in the rental of an expensive building for treatment rooms and restaurant. The patronage received did not warrant this outlay. A

fatal mistake was made; a mistake which the sanitarium trusts may be useful to it in all its future work. The institution freed itself from this expensive incubus as soon as arrangements could be made for legal release from its contract, but \$7,000 was involved in the loss experienced.

#### PROGRESS OF THE LAST TWO YEARS

Last year the sanitarium sent to the General Conference \$3,000 to apply on its account. This year it has sent \$6,000 to apply on the original investment, making a total of \$9,000 paid during the past two years to the General Conference. This has been done by closest economy. Every unnecessary expense has been curtailed, and no debt incurred or money borrowed for investment or operating expenses. And at the present writing (November 15), all current bills are paid in full to date. Interest on the General Conference note for the last eight years, uncompounded, would amount to \$18,000. If the \$10,000 paid in the liquidation of other liabilities had been paid to the General Conference, and these liabilities allowed to remain to the present time, this sum of \$18,000 interest would have more than been met. In other words, the institution has a little more than met all of its running expenses during the eight years of its history, including the interest upon the \$45,000 debt to the General Conference. When there is taken into account the varying patronage, the loss experienced from receiving consumptives, and the loss sustained by fire, and in other ways which might be mentioned, it will be seen that the institution has not made an entirely unsuccessful fight against the difficulties which it has had to encounter.



## INCREASE OF NET WORTH

An appreciable gain has been made in the net worth of the property, and this represents an actual gain, and not the inflation of property values. Property in the city of Boulder has very materially increased during the last five or six years, from twenty-five to fifty per cent. But this has not been taken into account in the inventory. The increased value has come in the erection of nine little cottages for the accommodation of special cases. These cottages represent an aggregate value of \$2,500. Valuable additions have also been made in the way of medical apparatus, furnishings, machinery, and other requirements. A constant effort has been made to keep the buildings and furnishings up to their original value. Aside from the general wear which time brings to every structure, the sanitarium buildings are in as good condition to-day as when first erected, and their furnishings and equipments are of much greater value than ever before in its history.

FRANCES M. WILCOX,

*Treasurer Boulder-Colorado Sanitarium.*

## DIFFICULTIES AND PERPLEXITIES

But while it is true that the sanitarium during the last two years has been able to do considerable toward the liquidation of its indebtedness to the General Conference, and while it trusts that it can do still more in the future, it is also true that a good part of this money paid to the general work could have been spent most advantageously in the further improvement of the plant, and in meeting its actual growing demands. And if it is not placed in a position where its future income can be expended at least in part in this manner, it will materially suffer.

## NEEDED IMPROVEMENTS

There are several needed improvements which the board has had under contemplation for the last two years, and which, if made, would very materially benefit the sanitarium, giving it better equipment, and saving large future expense. The institution is paying a yearly tax of \$680 to the city of Boulder for water. Over \$6,000 has been paid out in this way since the beginning of the work. Situated upon the sanitarium grounds is a large flowing spring with sufficient water capacity to supply the institution with all the water needed. An investment of about \$3,000 would be required to install a water system by which this water could be utilized for sanitarium purposes. The water is of a superior quality, and would be not only a saving of expense, but a valuable advertising feature in connection with the work.



Great advantage would also accrue to the institution in the operation of its own dairy for its cream and milk supply. It has a range of ninety acres, sufficient for summer grazing; but this added feature would require the erection of a barn and the purchase of cows. This would necessitate another outlay of \$1,500, but the institution would be supplied with its own milk and cream under much more sanitary conditions than they can be secured from the market, and a great financial saving would eventually result.

A third great need is a dormitory for the nurses. At the present time they are scattered about in rented rooms in various places in the city of Boulder. This system is destructive to the best interests of the training school. During the last year the sanitarium has paid out over \$500 for rented buildings to accommodate its absolute necessities. The erection of a suitable dormitory would result in a great saving.

#### HOPE DEFERRED

Recognizing the advantages which would come from these enterprises, the sanitarium management has been sorely tempted to invest money in these ways; and yet, when the great needs of the general work were regarded and the obligation to the General Conference was considered, the board felt that, at the present time, the one consistent thing to do was to meet the General Conference obligation just as far as possible, instead of making further investments.

For years the sanitarium has been beset on every side with perplexing difficulties. The needs of the work in Boulder, the obligation of the institution to its creditors, the heavy state and water tax, aggregating \$1,700 a year, a heavy yearly interest amounting to

nearly \$4,000 a year, together with the other expenses incidental to the operation of an institution of this kind, has almost closed the door of hope of ever being able to pay off the money which was originally invested in the enterprise. It was a knowledge of these perplexities and difficulties, and the inability of the institution to cope with this situation, which suggested at various times the sale of the sanitarium to private parties.

#### A GREAT MISTAKE

The Spirit of Prophecy declares that a great mistake was made in investing so much means in the Boulder Sanitarium; and all connected with the work have seen for years that it would have been much better for the sanitarium to have begun in a small way, gradually increasing its facilities as the demands of the work required, than to have placed itself at the outset under the incubus of such a heavy interest-bearing debt. The sanitarium management and family were not directly responsible for this investment. They have been laboring for years to meet and overcome conditions which they did not directly create; and yet they, together with the whole church of God, were responsible for the action of their representatives. The investment was made in good faith, by those who believed it was for the best; and while God did not lead in the making of the mistake, He will lead in correcting the mistake.

#### A WRONG WAY OUT

This large investment and the struggles of the institution to meet its obligations, together with the divergence of views regarding the work and institution



was to do, has led to misunderstandings. Some of the brethren have felt, and felt honestly, that the best way to undo the mistake and rid the cause of this terrible load of indebtedness, was to sell the institution; and buyers are by no means lacking who stand ready to invest their means in a work of this kind. During the past two or three years the sanitarium management has received from outside parties, from physicians in St. Louis and elsewhere, repeated offers to purchase the institution. This was the situation of affairs at the time of the General Conference in Washington last spring. Some of the brethren felt that they saw in a plan of this kind a providential opening, and they conscientiously believed this to be the leading of Providence.

#### GOD INTERPOSES

But at this important juncture in the work, the Lord came to the rescue, and by counsel and messages most kindly borne, showed the error of investing worldly capital in our institutions, and of taking any steps that would turn the sanitarium from its original purpose and from the work that God had set for it to do,—to uphold before the world the principles of health and temperance reform.

This brief statement of the situation at that time will enable all to understand the application and appropriateness of the instruction which was given through the Spirit of the Lord in the testimonies read at the General Conference in Washington last spring, and at the last Colorado camp-meeting and conference, at Denver.

FRANCIS M. WILCOX,  
*Treasurer Boulder-Colorado Sanitarium.*

#### ESTABLISHMENT AND MANAGEMENT OF NEW SANITARIUMS

From time to time I receive letters inquiring whether I have any light in regard to the establishment of new sanitariums. For many years light has been given me regarding the value of medical missionary work, and the necessity of establishing sanitariums in chosen places, where their work and influence will tell for the advancement of the truth. Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction regarding the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way.

But it is not after the Lord's mind to have sanitariums multiplied too rapidly. It is not His plan that institutions doing the same kind of work shall be in such close proximity as to interfere with one another. Each sanitarium, wherever it may be, should have good facilities, experienced helpers, and the sympathy and support of the church and the community where it is situated. With each should be connected capable, God-fearing managers,—men who are sound in the faith, and who are able to carry the heavy responsibilities entrusted to them without running behind and involving the institution in debt.

He who begins to build a tower must first sit down and count the cost, to find out whether, after beginning to build, he will be able to finish. Those proposing to



establish a sanitarium should understand that it is a great undertaking. There are many who can do excellent work in connection with sanitariums already established, who have not sufficient skill or adaptability successfully to build up a new institution.

If our brethren will carefully study this question, they will see that it is not right to encourage the establishment of additional sanitariums in a locality where the one already in operation is all that can be properly sustained. It is neither according to principles of justice nor good policy to divide between two institutions the support and patronage that are needed to maintain and meet the expenses of one. One sanitarium well managed usually requires all the patronage of the community in which it is established. A second institution stands directly in the way of the first.

#### INDEPENDENT SANITARIUMS.

Persons who feel at liberty to act from selfish impulse, and to establish independent sanitariums for personal profit have not properly considered the influence that such a course of action has on the world. In many cases those who patronize these independent institutions do so because they think that they are conducted upon unselfish, Christian principles, in harmony with the Seventh-day Adventist denomination, whereas, in reality, they are not religious institutions in any serious sense.

From time to time men have started out in the establishment of independent sanitariums with the selfish desire to acquire something to benefit themselves. They have not been particular to take into consideration the effect that their actions would have upon the work of institutions established in the order of God, and by

misrepresentation of institutions already in operation, they have labored to divert patronage to themselves for personal profit. Thus by selfishness they are led on and on to do injustice to the institutions established upon an unselfish basis, for the upbuilding of the Lord's work.

Such men will make a desperate effort to gain the supremacy. A spirit will come in that Christ can not indorse,—a spirit that leads men to attempt to appropriate to themselves the reputation of other institutions. Those who think that it is their right to use, for the building up of private gain, the reputation of institutions which are working upon an unselfish basis, are making a sad mistake.

God will not bless those who work without taking counsel with their brethren. All have a work to do. But we must view matters from every side. No one should receive the idea that God has appointed to any man the work of personally building up a sanitarium, even in a new field, without counseling with his brethren. Any one who supposes that in himself he is a complete whole, and that he can safely follow his own mind and judgment, is not to be trusted; for he is not walking in the light, as Christ is in the light. There are many who have false views of what they are doing. God desires those in His service to move wisely. He desires them to have clear ideas and deep spirituality, and to weigh carefully the motives which prompt them to action.

There will ever be among us irresponsible men, who have a very limited conception of the important work which the Lord designs to have done in our institutions,—the work not only of caring for the sick, but also of disseminating the precious principles of health reform. Our sanitariums are to be schools in which lessons are



to be constantly taught, by word and by example, regarding the value of these principles. In these institutions the nurses, the helpers, and the patients also, are to be taught to bring the leaves of the tree of life to sin-sick souls.

Those who have failed of conforming their life practise to right principles can not do this work. They need to be thoroughly converted. Those who become so confused as to engage in sanitarium work for selfish profit will not be prospered in their spiritual life, and will be unable properly to influence others aright. Let those who have a desire to benefit self and to make self prominent, take up a work that does not involve the cause of God so much as does the establishment of sanitariums. God is not glorified by those who attempt to go faster than He leads. Perplexity, embarrassment, and distress, is the result of acting without due consideration and counsel. The Lord does not desire His representatives to make mistakes.

The way of the Lord is always the right and prudent way. It always brings honor to His name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Jesus Christ. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers doing God's service trust wholly in the Lord. Then the leaders will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1:5-7.

## OUR ATTITUDE TOWARD THE LORD'S INSTITUTIONS

*To the Brethren and Sisters of the Colorado Conference:*

In past years, I have written many things to our brethren and sisters in America, in Europe, and in Australia, regarding the attitude they should sustain toward our denominational institutions. I am now sending some of these things to you, as timely instruction.

From a letter written in 1889, I quote:

Those who bear heavy responsibilities in our institutions should be strengthened and sustained by the knowledge that the members of every place are praying for the prosperity and success of these institutions. If the churches do not feel that the work done in our institutions is a most important work, and that the laborers need their sympathy and hearty, intelligent cooperation, this deficiency will retard the advancement of the work. Complaints are not infrequently made in regard to the men who carry a heavy load. Discouragements come upon these men because of the unconsecrated elements in the churches, who love to talk, and say, "Report, and we will report it." This makes more work for the men who are already overburdened.

Those who daily consecrate themselves to God, and endeavor to hold up the hands of those who bear responsibilities, will be blessed of heaven. We are engaged in a great work, and Satan will use all his power to win to his side the very men and women who could co-operate with God in doing a precious work, if they were cleansed, sanctified, and guided by the Holy Spirit; if



they had warm, true hearts of tender love, and gave due respect to those whom God has appointed to carry on a great and important work. The men engaged in the Master's service have often been wounded by those who think and speak evil, and create feelings of distrust and jealousy, which should not be tolerated or kept alive by unsanctified tongues.

These same principles were brought to the attention of our brethren and sisters in the Iowa Conference in 1902. In a communication addressed to them is the following instruction:

RELATION OF CHURCH-MEMBERS TO MEDICAL MISSION-  
ARY WORKERS.

By baptismal vows church-members have covenanted to remain under the control of the Father, the Son, and the Holy Spirit. Afterward under temptation some withdraw from the influence of the Spirit of God, and serve the enemy. They become vain talkers, mischief makers. Instead of healing and restoring, they hurt and destroy.

How careful every person who claims to love and fear God should be in regard to the reputation of the institutions that God Himself has established according to His word! How careful should every professing Christian be of the reputation of those whose work it is to bring relief to suffering human beings. The physician needs calm nerves. Can not men and women be made to understand that when they are constantly endeavoring to injure and tear down the reputation of the Lord's appointed physicians, to whom a special work has been given, these servants of God feel keenly the wounds made by their unsanctified utterances? Their

hearts are bruised and made sore by the criticizing spirit, the disparaging remarks, the unchristian example and practises of those who should stand as supporters of the men acting as God's helping hand.

Many professing Christians have become the agents of Satan, who uses them to criticize and to discourage nigh unto death those whom God has appointed to do a most important work. Many words opposed to principles of truth and justice, many words creating suspicion and distrust, have been spoken. Can not the poor souls who have been long in the way see that by their course of action they are ignorantly serving the enemy of all righteousness? Can they not see that they are driving successful laborers on to Satan's battle-ground, to become the sport of temptation?

Many of these reckless talkers do not know what they are doing. They can not see that their words discourage the ones whom God has appointed to represent Jesus Christ, and His truth for this time. In relieving suffering humanity, consecrated physicians are doing the work of the great Restorer, who has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

Let those whose lips are unsanctified realize that for their own souls' interest they should now be converted in order that their words may be a savor of life unto life, and not of death unto death. It is time that the vain talkers reformed. Let each one begin to reform, and build over against his own house. Let every church-member lighten the burdens and encourage the hearts of his brethren by holding up their hands and strengthening them to do God's will.



## APPEAL TO THE COLORADO CONFERENCE

SANITARIUM, CAL., August 10, 1905.

*To the Brethren and Sisters of the Colorado Conference:*

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.

Years ago the Lord gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to be in His hands one of the most effective agencies for giving light to the world.

Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be, and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study.

While we were at Washington, attending the General Conference, the question was raised, Shall we sell the Colorado Sanitarium to those who are offering to buy it? I was instructed to say to our brethren in Colorado, It would not be for the glory of God for the Colorado Sanitarium to be sold. Under the circumstances, an

offer of fifteen thousand dollars would be to some a strong temptation, and they would be inclined to sell the sanitarium, and thus lighten the burden of indebtedness. But God sees not as man sees. Our people would be acting like men with their eyes put out, should they consent to sell this institution. Even were double the price offered, the offer should be rejected. The Boulder Sanitarium is to do its appointed work. From it the light of truth for this time is to shine forth, and the great message of warning be given.

I am charged to tell you the truth. It was an unwise thing for a physician to establish another medical institution so close to the Colorado Sanitarium. In this he was not obeying the command to love God supremely and his neighbor as himself.

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh-meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close to the Lord's institution is converted in heart and mind, he will see the necessity of carrying out the principles of the word of God, and will harmonize with his neighbors. If he can not blend with them, he will go to some other place. There are many other places to which he could go.

In ancient times the remark was frequently made, "Wherever there are three physicians, there are two atheists." But a change has come. Wherever the last message of warning is given, combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums



are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil.

I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to disregard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs.

The blessings that attend a disuse of tobacco and intoxicating liquor are to be plainly pointed out. Let the patients be shown the necessity of practising the principles of health reform, if they would regain their health. Let the sick be shown how to get well, by being temperate in eating, and by taking regular exercise in the open air.

It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done. Those who are ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them.

Abstinence from flesh-meat will prove a great benefit to those who abstain. The diet question is a subject of vital importance. Those who do not conduct sanita-

riums in the right way, lose their opportunity to help the very ones who need help the most. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live.

In our sanitariums the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living.

Christ, the great Medical Missionary, is no longer in our world in person. But He has not left the world in darkness. To His subjects He has given the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Mark 16:15; Matt. 28:20.

Through the instrumentality of our sanitariums, the great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great necessity of preparing for the mansions that Christ told His disciples He would prepare for those that love Him. "I will come again," He declared, "and receive you unto Myself; that where I am, there ye may be also." John 14:3.

Our work is to gain a knowledge of Him who is the Way, the Truth, and the Life. We are to interest people in the subjects that concern the health of the body, as well as in the subjects that concern the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The will of the Lord is to be done on earth. We have not one moment



to spare in idle speculation. "Prepare ye the way of the Lord, make His paths straight" (Matt. 3:3), is the message that we are to proclaim. Amidst all the confusion that now fills the world, a clear, decided message is to be heard.

Some will be attracted by one phase of the gospel and some by another. We are instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places.

Satan will introduce every form of error in an effort to lead souls away from the work to be accomplished in these last days. There needs to be a decided awakening, in accordance with the importance of the subjects we are presenting. The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use, that His will may be done in earth as it is done in heaven.

We can not afford to be irreligious and indifferent now. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the great Healer of soul and body.

Let not our physicians think that they can set themselves up in private practise close beside our sanitariums. To those who have done this the Lord says, Are there not many other places in which you could have established your plant?

The Lord speaks to all medical missionaries, saying, Go work to-day in My vineyard to save souls. God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love and joy and peace and holiness. Character is constantly being developed. We can not afford to spend time working at cross purposes with God.

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them; and they close their eyes to the great fields neglected and unworked, in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying, influence. Physicians who do not do this abuse their power, and do a work that the Lord repudiates.

God wants every one to stand with the whole armor on, ready for the great review. He wants us to do the work that He has given us. "In all thy ways acknowledge Him, and He shall direct thy paths." "The secret of the Lord is with them that fear Him." Prov. 3:6; Ps. 25:14.



## TO PHYSICIANS AND MINISTERS

SANITARIUM, CAL., August 10, 1905.

*To Our Ministers and Physicians in the Colorado Conference:*

I bear a message to you from the Lord. Walk in all humility of mind, and do not in thought or word or act grieve the Saviour. Do not in any way misrepresent His character. The work that we are now to do has been laid out before me. We are to press together. We are to unify. We are to relieve if possible the embarrassments of the institutions that are laboring under a pressure of debt. Our sanitariums are to be helped. The Lord will be honored if you will use your zeal in lifting the burden of debt from the medical institutions already established. Thus you will give evidence that you desire to carry out the purposes of God.

I have a message for the brethren who contemplate establishing a sanitarium at Canon City. The Lord forbids, at this time, any movement that would tend to draw to other enterprises the sympathy and support that are needed just now by the Boulder-Colorado Sanitarium.

This is a critical time for that institution. For years it has struggled under a heavy burden of debt, and recently special perplexities have attended its work. For a physician, formerly connected with the institution, to establish another sanitarium close by the one which for years has been struggling under a burden of debt is not the work of the Lord. It is unjust. A private

sanitarium should not have been thus established in Boulder.

The rival institution in Boulder has worked to the detriment of the Colorado Sanitarium, and has added to the burden of its managers. Those at the head of the Colorado Sanitarium had burdens enough to carry without being further hindered by this move. God forbid that this condition of things should continue; for unhappy circumstances will arise as long as the same annoying condition exists.

I am not permitted to say, Dispose of the Colorado Sanitarium. This institution was established by our people for a special work. It has the right of way. The Lord requires equity and sound judgment to be exercised in all such matters. Let every effort be made to lift the debt resting on this institution. It is not by selling the sanitarium that the situation is to be relieved, but by paying the debt.

All who carry the burden of the Lord's work must make an alliance with Christ. They must study His nobility, His manliness. The Saviour is our criterion of character. Connected with Him, we purify ourselves, even as He is pure. We are to grow into closer and still closer familiarity with Christ's way and with His spirit of nobility, with His singleness of purpose and His virtues of character. Consider His unselfish retirement from the field when there was a conflict between His disciples and the disciples of John.

There is a crisis before us. I pray that the converting power of God shall come upon the men who are acting a prominent part in our sanitariums. It is on the point of self-abnegation that many a heaven-bound soul fails, and gradually turns away from following Christ.



Let every man die to self. Let every man be converted. The whole manhood must be brought into the conflict for the victory over self. Obedience to Christ in heart, in mind, in soul, in strength, is now required. Obedience to all the commandments of God is our only assurance of success. I urge upon every one the necessity of learning of Christ. In every movement that is made, take heed how you hear and how you speak. There must be no unfitness in any soul who tries to win eternal life.

I must speak most earnestly to our brethren and sisters in Colorado. The Lord would have you first carry out the plans that are sanctified by the approval of heaven. You are to stand continually on guard. Time is precious. Unify, unify. Christ is calling for oneness in labor, in and through His grace and strength. He calls for the whole being to be sanctified to one purpose—the doing of the commandments of God. Those who know the truth are to strive most earnestly to teach perishing souls how to win the race for eternal life, ever looking to Jesus, the Author and Finisher of our faith. Paul tells us that there is a race to run. Every step to advance brings us nearer the winning of the race. Every one is to put forth an earnest effort, moving firmly and steadily forward with an unwavering purpose to run the race and win the prize. Let no one place himself where he will hinder any soul from running this race.

Satan will work to bring in criticism and misstatements, and to lead men to want their own way. There is no safety for any one who retains his selfish habits. God calls upon every soul to take up the work of self-examination. If all will now take up the work God has given them, and be converted in the doing of that work,

they will grow in grace and in the knowledge of the truth. Satan will make every effort to create disunion, and unless the love of Christ fills the heart there will be divisions. But divisions always dishonor God, and a great deal of time is spent in an effort to set things right, when it ought not to be necessary to spend a moment in this way. God has a great work for His people to do. He will enable us to do this work if we will give ourselves into His keeping, and be led and guided by Him.

We are to represent the truth as it is in Jesus, binding self under the cross of self-denial, and doing the work that is to distinguish us as the people of God. We are to do all in our power to release our sanitariums from debt. God will not sanction the establishment of another sanitarium in Colorado until the one already established shall be freed from its present financial embarrassment.

Means are now needed to press forward to success in the work that has been begun in Colorado. And the work in other fields is also to be helped; for the coming of the Lord is near.

The Lord's workmen are to use every power in completing the work already begun. Means and ability are needed to bind off the work in Washington and Nashville. My brethren, have you not seen the great necessities that are to be relieved? Do not use God's treasure of means to establish something that at the present time should wait.

The field of work has been laid out before me. The work in Washington calls for talents of means and talents of men, to bring to completion that which is only half done.

I am instructed that a sanitarium is to be built on



the school grounds at Takoma Park. The work on this institution is to be begun even before the work on the school-buildings is finished.

Nashville also must have financial aid, that the work there may be established. A sanitarium building must be put up near Nashville, because with the present facilities for doing medical missionary work in that city, the workers can not correctly represent the reformatory work that is to be carried forward in decided lines. This institution should be erected as soon as possible. For years the sanitarium work in that city has been carried forward in rented buildings not well adapted to the work, and the workers have been greatly hindered in their efforts. They have done the very best they could, but they have not been able to accomplish what they might had they been provided with needed facilities.

My brethren of the Colorado Conference, will you not help in the establishment of a sanitarium in Takoma Park and in Nashville? Let all work harmoniously, and then the stamp of the Lord will be placed upon your efforts. He will acknowledge your singleness of purpose to glorify Him.

The school at Huntsville is greatly in need of help, that young colored people may be prepared to go forth to work as teachers for their own race. This is a great need in the Southern field of an orphanage for colored children. At Huntsville a beginning has been made on a building for this purpose, but the work has stopped for lack of means. A small sanitarium is also needed at Huntsville. Let those who desire to work place their zeal and their efforts where they will tell in supplying a genuine necessity.

To those who would now solicit means from our people for the establishment of a sanitarium in Canon City,

I am bidden to say, stop where you are, and consider the necessities that have been laid before you. These necessities demand attention. Do not draw means from our people to establish something that is not a positive necessity. Let not your zeal abate, but do those things that the Lord would have you do.

Let your ambition work for the institution already established, until it is free from debt. Let that institution receive all the help that can be given it. Do all in your power to stimulate the efforts that are being made in its behalf. Do not take for an enterprise which the Lord has not sanctioned the means that are needed in other fields.

Every man is to work under the one great Designer. To every man is given his work. What will it profit for you now to link together to establish a large sanitarium, if the Lord does not plan with you or for you? The new enterprise that you have planned will not be carried out with the Lord as the designer.

Stormy times are before us. Men, who suppose that by virtue of intellect and energy without the cooperation of God they can carry out large enterprises, will meet with disappointment. You overestimate the strength of the characters that you are linking up together.

Nothing succeeds like character. Supposed capability may prove a failure and be contemptible in the sight of the Lord. Men have too high an estimate of men, even of themselves individually. I am instructed to say that God back of the workers is a power. He desires you to bring your conception of character up to His standard. You may think that He insists upon impossibilities, but He can impart power. Lay hold of the work that He presents and keeps before you. Do not branch out into some scheme which may look flat-



tering, but which you would have to carry forward in your own wisdom. If the Lord has not marked out your course, stop where you are.

It is not human wisdom that will reveal the fulness of the perfection of Christ to our world. It is perfect obedience to the commands of God—the doing of the work that God has planned for us to do. This will give us purity of sentiment, and will show that we are born of God. A pure wisdom can be developed only by men and women who have an acute sense of propriety in every action, and a true ideal of moral power, as shown in the right use of their talents.

The man who is careful so to conduct his movements that the methods of a noble, holy life will appear, will be recognized and appreciated by those whose eyes have been anointed with the holy eye-salve. God's work calls for men of solid moral worth. Purity and holiness of action in every movement are as much required as is knowledge.

## THE FUTURE OF THE BOULDER SANITARIUM

We all have great reason to praise the Lord. He has wrought wondrously for us in the transferring of the publishing work from Battle Creek to Washington, and in the establishment of a school here, that His purposes should be fulfilled. When we were first brought face to face with this matter, it looked like an impossibility, but at every step of our advance it has seemed that angels of God were at our side, leading, protecting, and helping. And those gathered at this meeting can see that the Lord has wrought upon minds, so that the funds necessary for the prosecution of the work are freely coming in. We thank the Lord for the liberality of His people. When the Lord graciously reveals Himself to us, we ought to praise Him.

Difficulties may appear in our way. We may wonder how we are to accomplish this and that and the other thing. At times the future may look very dark. But, in many of these cases, it is our privilege to wait for the difficulties till they appear. Perhaps they will not appear at all, because the Lord is hearing and answering prayer. We need to pray much more than we do. We need to bring the promises of the Lord to Him, and thank and praise Him for what He has promised to give us if we will follow on to know Him. Then we shall know that His going forth is prepared as the morning. The path is prepared; the way before us is prepared; and when we stand where the Lord can open

\* Remarks made by Mrs. E. G. White at the General Conference, May 29, 1905.



the way before us, He will do it, and will strengthen us for the duty of the hour.

Recently the question has been raised, What shall we do with the Colorado Sanitarium? The light given me has been that the plans followed in the building up of this institution were not altogether in accordance with the mind and will of God. Too much money was invested in the building. But after the investment has been made, the buildings erected, and our workers have gone in there, and wrestled and wrestled to make the work a success, and the sanitarium has accomplished much good, shall we turn over the place to private parties? After the workers have wrestled all these years, shall those now connected with it give it up, and say they are beaten? We can not have it so. No such representation of our work is to be made before the world. Every soul connected with that sanitarium is to realize that the institution is to be made a success; and it will be a success if there be shown that faith in God which will enable the workers to take hold of His promises.

The Boulder Sanitarium is not to go into the hands of unbelievers. It is not to be made into a hotel. It has cost altogether too much aching of heart to be lightly given up. At times, when God has revealed Himself, it has brought too much gladness for it to be given up for any worldly purpose.

God wants this institution to stand as an educating power in the medical missionary work, and He desires that those who have been struggling with all their might to make it a success shall not have labored in vain. He desires that they shall rely wholly upon Him, and go forward to success and victory. He desires them to have faith in Him. Divine power stands behind all

who are earnestly seeking to glorify God, and the Lord would be much better pleased if He should hear from our lips more words of encouragement, and a determination to make a success wherever we have put our hands to establish the work.

The Lord is very gracious to us. He is very loving in His dealing with us, and He does not want us to be discouraged, so that we dare not keep hold of any enterprise for fear that failure will overtake it.

The light given me is that we should not rest until the Boulder Sanitarium is a decided success. What we need is to gird on the armor, and advance in unity.

It was not in the order of God that another medical institution was started in Boulder. God did not send this second sanitarium to Boulder. There are places enough in the world where the physician could have gone without establishing himself beside an institution which had cost our people so much, and which needed all the influence and patronage it could secure. It has been presented to me that God wants the one institution to stand there, and He wants it to make progress. The establishment of another institution so near left a sadness, a discouragement, and a gloom, on the minds of those connected with the Boulder Sanitarium. It brought burden of heart to those who were struggling hard to do their very best.

The blessing of God will attend every worker who is governed by unselfish motives. The Lord will crown their efforts with success. Those connected with the Boulder Sanitarium may say, "Sister White says, God will crown our efforts with success; but how can the institution be a financial success when another sanitarium is established close beside us?" But who led to the establishment of that institution so close to our



sanitarium? It was the plan of a counterworker, not a plan born of God. Shall this counterworking be encouraged, and shall there be a backing out on our part regarding an institution established by our people at great expense?

It is true that more money was used in the erection of the Boulder Sanitarium than ought to have been used. If men had moved in the order of God, the institution would not have absorbed so large an amount of money, and we would not now have such a heavy burden of interest-bearing debts. Money was expended lavishly, in a way not in the order of God. And because of this, those who have come in to take charge of the institution have had to bear a severe test and trial. But when the burden and the test come, it is for us to ask what God means by the burden, and what He means by the test. There certainly is a work to be done by the Boulder Sanitarium, and a broad work to be done in the vicinity of this sanitarium. Laborers should be working all through that section of the country. There are souls there to be brought to a knowledge of the truth.

God wants us never to do such a thing as to part with the Boulder Sanitarium. This institution will yet do its work, and will do it well.

When discouragement comes, remember that the Lord's hosts are back of us. Remember that your strength is not found in words of discouragement. Remember that heaven is not lessened of any of its angels. These angels are just as ready to come to the help of God's people to-day as in the days of ancient Israel.

On one occasion, when the armies of Israel were to go up to battle, the Lord commanded that they take with them singers and instruments of music. They went into the battle singing the high praises of God.

When their enemies heard this music, the Lord caused fear to fill their hearts, and they fled. We need to have more music and less groaning. May God help us to put faith into our work, remembering that if trial comes, it will be because we need it.

God will be our helper and our strength. He will be our frontguard and our rearward. We may lean upon an arm that is almighty. With a sympathetic Saviour looking upon us, and pleading in our behalf, how can we lose faith? I ask you to pledge yourselves before God that you will not talk discouragement. Be determined never to go back on anything that you have tried to carry forward in the fear of God.

May the Lord help you to carry the work forward in the name of the Lord God of Israel, saying, "We shall triumph in the name of God." When you have faith, it pleases God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7. Truth and light will shine into the hearts of those who say, "We will triumph in the God of our salvation, and He will give us the victory."



## CAUTION AND ADVICE

SANITARIUM, NAPA COUNTY, CAL., Oct. 2, 1905.

*To the Promoters of the Canon City Sanitarium:*

Last Thursday night, September 28, light was given me that the testimonies written out and sent to Elder Irwin to be read at the camp-meeting in Denver were being made of no effect by some who are not pleased with the instruction that the Lord has given in regard to the undertaking of private sanitarium enterprises in Colorado.

I saw that in the company formed for the management of the Canon City Sanitarium enterprise, it is not alone the unbelieving elements that are objectionable. Some of those connected with this movement, who profess to believe the truth, are not qualified to carry out their ambitious purposes. It is in mercy that the Lord, who knows the end from the beginning, sends His warnings to these brethren, not for their discouragement, but that they may be kept from making mistakes that would lead them away from Him.

God desires every man to know His will. He sees that often men are not of themselves sufficient to decide what should be done, and He sends cautions to save those who are in danger of making grave mistakes. Those only who heed His warnings will know of a certainty that they are walking in the way of the Lord. The heart and the life must be right if we would understand His purposes, and walk in fellowship with the Holy Spirit.

Many are deceived in regard to their own experience. A deception in the heart will lead to the doing of

strange things which God has not directed. But whatever may be the pretensions, God reads the heart as we would read an open book. Warnings are sometimes given to prevent those whose past experience has been defective, and who are prone to go contrary to the will and word of God, from taking a course that would bring reproach upon His cause.

In the testimonies sent to the Denver meeting, the Spirit of God dictated a message that should have prevented the carrying out of plans which would result in disappointment. If our brethren should persist in carrying out their plans regarding the proposed enterprise, they would be going contrary to the expressed will of the Lord. God does not at one time send a message of warning, and later another message encouraging a movement against which He had previously given warning. His messages do not contradict one another. Cautions have been given that should cause our brethren to stop and consider their course. All the reasons for these cautions were not given; for this would not have been for the present and future good of those who were urging this matter.

But I am now instructed to say that those who contemplate the establishment of a large medical institution in Canon City are not guided in this movement by the Lord. They are endeavoring to establish a work which they are not competent to carry forward after the Lord's order.

Christ is saying to His servants to-day, as He said to His disciples: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." But men are as slow now to learn the lesson as in Christ's day. God has given His people warning after warning; but the customs, habits, and



practices of the world have had so great power on the minds of His professed people that His warnings have been disregarded.

For more than thirty years the Lord has been giving instruction to His people regarding the establishment of sanitariums, and the manner of conducting them. Our sanitariums are to be founded and conducted on Bible principles, as the Lord's instrumentalities, and in His hand they are to be agencies for giving light to the world. Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation.

The institutions established by God's people to-day are to glorify His name. They are to represent to the world the character of God, as it was revealed to Moses. In all their departments, our sanitariums should be memorials for God,—His instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted. But selfishness introduced into our work is a violation of the law of God.

God has committed to us a special work, a work that no other people can do. He has promised us the aid of His Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ.

Shall we enter into confederacy with the world because some of our brethren in their spiritual blindness are linking up with unbelievers, and because men who are known to be transgressors of God's law are given a place as counselors in regard to the working of the institutions that were established for the express purpose of proclaiming to the world the last message of mercy?—God forbid. Can we not see what is coming

upon the world? Shall we allow ambitious projects to take the throne?—Never, never. We are not to bind up with those who have no faith in the truth for this time.

Our sanitariums are to be under the supervision of men who are controlled by the Holy Spirit, men who will carry out, not their own plans, but the plans of God.

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, and unembarrassed by confederacy with those who have not wisdom to discern the claims of God, as plainly set forth in His law.

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness.

Will our brethren now submit their will and way to God, and perform joyfully the Lord's bidding? There is no bondage in such an experience; for God writes His precepts upon the heart, and engraves His own principles on the mind and soul of every one who is converted to Him. "The love of Christ constraineth us."

It is wrong for men to undertake, in their ambitious zeal, to carry on a work that they can not manage after the Lord's order. Those who attempt to conduct a sanitarium should be men of God's choosing. The combination of men purposing to establish a sanitarium at Canon City is not one of the Lord's forming, nor are they the men qualified to carry forward the work in harmony with the principles laid down for the con-



ducting of our sanitariums. They may be able to reap financial profit to themselves by such an enterprise, but they are not prepared to represent properly the work of God. Our brethren should see and understand that in undertaking a work of their own devising they are out of line.

Our sanitariums should be controlled by those who are under the control of the Holy Spirit. Those whose minds are easily disturbed by passion are not to be selected to fill a position where they would exert a moulding influence upon human minds; for they would misrepresent the character of the work. God would have in prominent places men who will take hold of His strength. They may labor under inconveniences, but this need not spoil their experience. Every manifestation of passion is sin.

If at times a man works himself up into a strong passion; if he is inclined to cherish hatred for those who do not conform to his judgment; if in his likes and dislikes he reveals the natural tendencies of the human heart, he is always in danger of making grave mistakes, which will injure the souls of others.

In the management of the Lord's institutions, genuine godliness is required. A sanitarium under the guidance of the Holy Spirit will be an honor to God, and will bring glory to His name. But the fewer sanitariums we have that are not conducted after the Lord's pattern, the better off we shall be.

Let our brethren be careful not to incur the displeasure of God by hindering instead of helping in His work. Those whose religious experience is counterfeit may do great harm by counterworking with their own ideas and their faulty judgment the work of the Holy Spirit. It is a great mistake to connect with

our sanitariums men who are not fitted for such a position, though they may think that they are.

In all our sanitariums we need to lift the standard higher and still higher. The Lord would have every worker in His institutions firmly assured that he is united with Christ. The spirit of the workers in our sanitariums should be in perfect harmony with the witness of the Holy Spirit.

I would that every soul had a sanctified intelligence. The Lord God of heaven knows who will honor Him, and who will dishonor Him. When He makes known His will, those who regard lightly His testimony place themselves on the side of the enemy of truth.

I must state plainly that the one who has led out in the proposed sanitarium enterprise has not the qualifications that would fit him to be a safe guardian of youth, or to carry out in a sanitarium the principles of heavenly origin. The Lord would have for such positions, solid, godly men who will not hold a grudge against a brother who refuses to exalt them. God calls for men who stand firmly on the platform of eternal truth, men who, as God's medical missionaries, will carry a weighty influence in their words and in their life practices.

There is to be a continual dependence upon the Lord. The sick and suffering should see in our sanitarium workers a revelation of the grace of God. Those who come to our sanitariums for treatment are to be brought in touch with the great Physician of soul and body.

We need to take a higher spiritual view of the work of God. Great care should be taken in the selection of young people to connect with our sanitariums as nurses. We can not afford to accept every one who is



ready to come. Great injury is done to our medical institutions when there are connected with them those who do not understand what it means to do service to God.

Frivolous young people are not to be chosen to act a part in the Lord's work. No one is to be accepted merely to favor relatives or acquaintances. Those who have charge of the cooking should thoroughly understand how to prepare wholesome, appetizing food. And those who carry the trays are to realize the influence they should exert on those whom they serve. Those only should be selected for any branch of the work who will exert a sanctified influence.

To our sanitariums all classes of sick people will come, and by our physicians and nurses they are to be led to realize that they need spiritual help as well as physical restoration. They are to be given every advantage for the restoration of physical health; and they should be shown also what it means to be blessed with the light and life of Christ; what it means to be bound up with Him. They are to be led to see that the grace of Christ in the soul uplifts the whole being. And in no better way can they learn of Christ's life than by seeing it revealed in the lives of His followers.

Jesus came to our world to give to human beings a perfect example of service. In His day there were no sanitariums for those who needed physical help, but He, the greatest medical Missionary the world has ever known, went from place to place, ministering to the afflicted and teaching the way of life.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of dis-

ease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Of the work of Christ the prophet Isaiah declares: "Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street [in contention]. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

Our Saviour did not seek to make a great display, or to undertake a work that called for a large outlay of money. He will not sanction self-exaltation. Those who seek to honor themselves will not be honored by Him. He desires men to place themselves where they may receive His precious grace, and be sanctified through belief of the truth. Let every one empty himself of the spirit of self-importance and receive the meekness of Christ.

"All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; . . . but the word of our God shall stand forever." As God Himself is true, so surely will His word be fulfilled.



"O Zion, that bringest good tidings,  
Get thee up into the high mountain;  
O Jerusalem, that bringest good tidings,  
Lift up thy voice with strength;  
Lift it up, be not afraid;  
Say unto the cities of Judah,  
Behold your God!

Behold, the Lord God will come with strong hand,  
And His arm shall rule for Him;  
Behold, His reward is with Him,  
And His work before Him."

With the majesty of an omnipotent King, our Saviour unites the gentleness and tender care of a shepherd. His power is absolute. The heart of man only is able to withstand His working. He can be hindered by no obstacle save the perverse, sinful hearts of those who refuse to yield to His control. The hardness of the heart of man is the only obstacle that hinders the work of grace in the soul. By a determination to carry out his own ideas, irrespective of the warnings and entreaties of God, man separates himself from the blessing that God longs to bestow.

Yet God's purpose can not be thwarted. In regard to the way and means or the men by whom His purposes are to be carried out, His understanding is infinite. He can not err, nor be in perplexity. He will not alter the word that He has spoken. His goodness and truth are eternal, and He will honor those who will walk humbly with Him.

Those who will study the life and the lessons of Christ will walk in humility before Him. O, that men would feel the importance of seeking the Lord most earnestly, that they may be free from every selfish purpose. The Lord who knows the hearts of all will bless abundantly those who faithfully represent His life and character.

ELLEN G. WHITE.

## THE COLORADO CAMP-MEETING

The Denver meeting was held Aug. 17-27, 1905, in a beautiful park connected with Rocky Mountain Lake, in North Denver. A line of street-cars, running every few minutes, connected the grounds with all parts of the city, making it convenient for the people who wished to attend the meeting. There were one hundred and eighteen family tents pitched on the grounds, containing over five hundred people. The number living in the city who went back and forth to the meetings would, in all probability, swell the attendance of our own people to six hundred.

This meeting was a remarkable one, because of the unusually wonderful manifestations of the Lord's presence and power. At no time was there any excitement; but there was a steady and marked sinking out of self and into the Lord, as the principles from the Bible and the "Testimonies" were presented.

I had dreaded to attend this meeting because I knew that there were many conflicting interests difficult of adjustment to be considered; and I feared that it would be almost impossible to harmonize those whose relations toward one another had become somewhat strained.

The burden that rested heavily on my heart was a desire to help our brethren and sisters in Colorado to see that their strength lay in a united effort to free from indebtedness the Colorado Sanitarium of Boulder. I earnestly hoped that the minds and the energies of all might be centered on this one thing. I knew that the enemy had made many efforts to bring



in disunion and that, as the result, some who ought to have been the most loyal supporters of the Colorado Sanitarium had chosen to give their influence to movements tending to frustrate the very objects for which this institution had been established.

On reaching the Denver camp-ground, I found that my worst fears had been well grounded. To all human appearances, it seemed as if the sentiment against the continuance of the Colorado Sanitarium as a denominational institution was so strong that it would prevail. Plans for the establishment of rival institutions were already well under way.

Shortly after my arrival on the camp-ground, there came to me testimonies from Sister E. G. White, dealing clearly with these perplexing problems and pointing out a way of escape. In these communications we were admonished that our duty was toward the Lord's institution, the Colorado Sanitarium. This was to be the object of our moral and financial support. And until the indebtedness is paid on this institution, and the sanitariums at Washington and Nashville are built and equipped to do their work in an acceptable and creditable manner, the brethren were counseled not to build other sanitariums in Colorado, or engage in other local enterprises, aside from regular evangelical work, which would draw means from our people.

In the providence of God, these testimonies came at just the right time to avert a terrible crisis. Upon receiving them, I felt as if I must make their presentation as personal as possible in order to win the loyalty of all to the Colorado Sanitarium. And so I read them first to the president of the conference. He listened very attentively and respectfully to the several communications; and the instruction made a very deep

impression upon his mind, although it cut directly across some of his cherished plans. Hitherto he had been in favor of the sale of the Boulder Sanitarium. He had also been in sympathy with the proposed enterprise in Canon City, and his name was being used as one of the directors of that institution. However, he took a good stand and assured me that we could depend on him to throw his influence and support toward the enterprise indicated by the servant of the Lord, if the Colorado Sanitarium were placed upon the right basis. I assured him this would be done at the very earliest possible date.

I then had an interview with one of the physicians associated with the Canon City enterprise, and after a season of prayer read the testimonies. I was pleased to hear him express a willingness to forego his plans, although such a course would be a very heavy blow to him financially and otherwise. I told him I was satisfied that if he would take the right position the Lord would provide for him. And arrangements were soon made by the conference to employ him again as one of their laborers.

I next called together the entire conference committee, and talked with them on the general principles outlined in our plan for the sale of "Ministry of Healing" to benefit the sanitarium; and then I read the communications to them, and, later, read these same communications to all the workers of the conference. In this last council meeting, every laborer committed himself to the plan of freeing the Boulder institution from indebtedness. And, when the matter was brought before the whole body of people or the public congregation, there was not a dissenting voice.

The noble stand that our brethren took on this ques-



tion brought peace to their souls, and a unity and harmony with one another and the various branches of the Lord's work that bespeak better days and greater success in the work of the Colorado Conference.

The report of the work of the Colorado Sanitarium, as rendered by Elder Wilcox and his associates, was encouraging. At the time of the encampment, four thousand dollars from the earnings of the institution had been applied this year on the indebtedness. All current bills were paid up to date, leaving nearly five hundred dollars in the bank, and the bills due from patients amounted to nine hundred dollars more. The patronage was larger than at any previous time in the history of the institution, and the spiritual interest among both helpers and patients was reported as being good.

The plan of the Relief Bureau for the sale of the book, "Ministry of Healing," met with hearty support. After the people listened to the communications regarding loyalty to the Colorado Sanitarium, they began at once to relieve the situation by subscribing for eight hundred copies of the book. Two hundred of these were taken by the sanitarium workers.

The representatives present from the sanitarium took an excellent position on all questions that came before the conference. I believe that their attitude in this crisis will be an important factor in bringing together elements that hitherto have been sadly disunited. I left Denver feeling very hopeful regarding the situation in Colorado. Our people in Colorado have sought to improve a golden opportunity to unite the medical missionary work and the evangelical work as the Lord would have it united in every conference.

GEO. A. IRWIN.

## THE WAY OUT

The infinite God knows no error. His wisdom is unsearchable, and His ways past finding out. But it is human to err, and only as man is guided constantly by the Spirit of wisdom can he be kept from making serious blunders. Sometimes these mistakes are the result of perversity and blindness of heart. Sometimes they are permitted of God to teach needed lessons. God does not lead to the making of mistakes; but in His infinite mercy He will overrule the mistakes to the good of His people, and in the end will bring to them blessings.

That an error was made in investing so large an amount of means in the erection of the Boulder-Colorado Sanitarium is apparent to all. How much better it would have been had a smaller sum been invested at the beginning, and the institution started on its career free from the incubus of a large interest-bearing debt. But what has been done can not be undone. The question to be considered at the present time is, What is the best way out of the difficulty?

## AN EASY WAY

The easiest way out of the present situation would be to sell the institution, and return to the General Conference and other creditors the money that might be received, in payment of the original investment. And this way has received earnest advocacy from some during the past year. But though from one standpoint this might appear to be the easiest way out of the



difficulties of debt, it would be the wrong way, and, in the end, the most difficult way. Especially is this true if the work the institution represents and the principles of truth it has maintained are to be carried forward by this people in the future.

God's people may make mistakes, and yet the Lord does not desert them. The mistakes of Israel of old were so great and so multiplied that they had to turn back into the wilderness after they had reached the border of Canaan. But God did not leave them. Every day he went before them in the cloud of His presence.

And although a mistake was made in the beginning of the work of the Boulder-Colorado Sanitarium, the Lord has nevertheless blessed the institution in its efforts to fulfil its mission. For years it has done excellent work in relieving the sick and suffering. It has brought a knowledge of right living to thousands. It has presented the principles of the Third Angel's Message before hundreds who have been its guests. It has been a strong educating influence in training many young men and women for an active part in gospel work. For years, under difficulty and discouragement, under the heavy load of pressing debts and obligations, in spite of censure and criticism from enemies, and even from friends who did not understand its purpose or fully sympathize with its methods, it has battled on, and the Lord in mercy has bestowed upon it many signal blessings. Its experience has been a part of the experience of this message, and to sell the institution would be to repudiate this experience. And to sell the institution to those who have but little sympathy for the sacred principles which it represents would be to deny these principles. This surely can

not to be done. This method of relieving the embarrassment is not surely the method which heaven could approve.

#### THE RIGHT WAY

The testimonies of the Spirit plainly declare that although a great mistake occurred in the establishment of the work, the Lord in infinite mercy will overrule that mistake to the good of His people, if they will take hold of His strength, rely upon His promises, and work in His ways. They are not to shirk the responsibilities imposed, or refuse to bear the burden. Unitedly they are to put their shoulders to the wheel, and roll away the reproach of debt. But the message of instruction does not stop here. It not only points out that the sanitarium should be sustained in its work, that a united effort should be made to help it in the present crisis, but the manner in which this help is to be rendered is also definitely indicated. A way has been provided by which every Seventh-day Adventist may have a part. By a united effort, in which many will take part, devoting to the work a few days' time, money may be obtained from the world with which to meet these obligations.

#### THE BENEFITS OF THIS PLAN

What benefits may be derived from adopting this way for helping the Boulder-Colorado Sanitarium? Among many, the following may be enumerated:

1. The sale of "Ministry of Healing" will give direct financial aid to the sanitarium, relieving it of a portion of its interest-bearing debt, and putting it in better condition to do the work for which it was designed.



2. The money thus obtained will not be drawn from a few thousands of Seventh-day Adventists, but will be secured from many people of all classes and beliefs.

3. The benefit to the sanitarium will not be alone in the money thus obtained. A large amount of information regarding the institution will be given to the world, which will result in very largely increasing its patronage.

4. The sale of the book will place before the people most precious principles of truth, principles which will bring blessing to many, opening the way for a further knowledge of the message for this time.

5. Those who go out to engage in the sale of "Ministry of Healing" will obtain a rich personal experience in missionary work. The book will sell readily, hence even those who have had no experience in canvassing can successfully enter upon this work.

6. In consequence of this united effort, there will be secured a spirit of unity which will serve to bind the hearts of the people of God together. As they labor unitedly for one object, differences will be forgotten and obliterated, and a preparation will be gained for that deeper spirit of consecration and unity which must characterize those who make up the one hundred and forty-four thousand.

7. There will come to every soul a great blessing in the consciousness that he is acting in harmony with his brethren in carrying out a God-given plan. This consciousness of right doing, this knowledge which every one may have that he is acting as God's helper, that in the present crisis he stands as a faithful helper in the Lord's work, will bring a richness of Christian experience that can not come in any other way.

And so we trust that for the sake of the sanitarium branch of the cause of present truth, for the sake of those who need the precious principles of truth contained in the book that has been devoted to these principles, and for the sake of the blessed personal experience which every one who engages in this work will receive, every Seventh-day Adventist in the Colorado Conference and in adjoining conferences will unite in this effort. The demand of the hour is for faithful men and faithful women, who will answer the call of God just now. May God grant that none shall merit the curse of Meroz by showing a spirit of indifference or inactivity. Who will answer the call?

FRANCIS M. WILCOX.

#### WHAT THE SANITARIUM CAN DO

If anything has ever thrilled the hearts of the sanitarium workers through and through with a sense of God's goodness, it has been the care which God has exercised over His work, as shown in the events of the past few months. At a time when it seemed that the sanitarium would be entirely turned aside from its special work, and that the principles for which it had so long contended would be sacrificed and brought to the dust, God interposed. The testimonies that have been given regarding the Colorado Sanitarium teach us as never before our utter dependence upon



God, and how weak and helpless and utterly undone we would be without His protecting, guiding power.

#### MISTAKES ON BOTH SIDES

And it is with no spirit of glorying or self-righteousness that these testimonies relating to our work are received. If our conference brethren have made mistakes, the sanitarium and the sanitarium workers have likewise made mistakes. If the conference brethren have lacked the spirit of cooperation, the lack of the same spirit has been seen in the sanitarium work likewise. If the conference has misjudged and misunderstood, the sanitarium has likewise misjudged and misunderstood. Hence the sanitarium workers take the spirit of the admonition home to themselves. They realize that if they had been more faithful, more consecrated, and more solicitous for unity, greater unity might have prevailed in the work. And, as in the future they shall seek to be one with their brethren in a grand united effort, they desire to be one in a spirit of humility and of a new consecration to God.

#### THE PAST VERSUS THE FUTURE

The past is gone. Let it be forever forgotten, with all its doubt and distrust, its coldness, and indifference. Let us remember that God is supreme, and that we are all children of one Father, members of one family. Let us remember that in our work we have one grand object, one united purpose,—the salvation of the souls of our fellows. Let us present a solid phalanx to the foe, and unitedly march forward, convinced that in the strength of God we may indeed possess the goodly land. The sanitarium management

and family pledge themselves to new consecration to God and to a new spirit of united effort with their brethren. By every means in their power they will seek to strengthen the bonds of brotherly love that should unite the workers in the different lines of God's cause.

#### THE RIGHT WAY

Not only has the good hand of our God been shown in the instruction that has come through the "Testimonies," but it is further manifested in pointing a way out of the darkness of the past. This shows the great goodness of the heavenly Father. He does not point out mistakes in order to reproach His children. He only reveals the darkness in order that the light may be manifest. He reveals the wrong course we have pursued in order to show the bright and shining way of righteousness.

#### COMMENDABLE LOYALTY

And not only this, but God has wrought upon the hearts of the brethren of the Colorado Conference and of the adjoining conferences, uniting them in a grand effort for the sale of "Ministry of Healing," the proceeds of the sale of which are to be devoted to the liquidation of the sanitarium debt. The stand that these brethren have taken regarding this matter shows their deep loyalty to the cause of God. Although some of these conferences have state institutions of their own, they recognize the fact that when the Boulder-Colorado Sanitarium was established, local state institutions were but little considered, and that it was the general design that the Colorado Sanitarium should



be a district institution for the states between the Mississippi and the Rockies.

#### HEARTY COOPERATION

The sanitarium will seek to cooperate heartily in this movement in every possible way; by the exercise of greater economy, if possible, than in the past in its expenditures; by restricting every want that is not an absolute necessity, until the General Conference obligation is met; and by heartily cooperating in the plan for the sale of "Ministry of Healing." Every sanitarium worker who can be spared from the institution during the coming winter will engage in the sale of this book. That God may abundantly bless and prosper this general effort for the emancipation of the institution established in His providence, that it may meet the high purpose of God and the perfect standard of effective missionary work in connection with the closing message, we shall most devotedly pray and most earnestly labor.

HOWARD F. RAND, M. D.

FRANCIS M. WILCOX

KATE LINDSAY, M. D.

EDWARD T. RUSSELL

IDA S. HERR, M. D.

CHARLES L. BURLINGAME

JAMES G. WELLER.

*Boulder-Colorado Sanitarium Board.*

#### WHAT COLORADO CAN DO

##### A THREEFOLD GOOD

The Colorado Conference can do much. Our Colorado people desire to do much. In the providence of God, we find established in the very midst of us one of the leading medical institutions of our denomination, an institution well equipped for the care and treatment of the sick, and a place where the Bible truths for these last days are being taught to a class of people whose attention perhaps could be called to them in no other way.

While we appreciate every effort to relieve suffering humanity, and would say "God-speed" to every institution working with Christ for the healing of the sick, yet this institution stands unique in our midst as preeminently a Seventh-day Adventist institution, built by money furnished by the General Conference, and now under denominational control. Therefore, as a church, we stand directly responsible before the world, by the help of God, to make it a success, enabling it to carry out the purpose for which it was established,—the relief of the suffering and the teaching of the "present truth" to those whom the Lord shall send to sojourn under its influence. If we are true to this sacred truth, the Father will draw many sin-sick souls to this place to find within its consecrated walls His Son, the great Physician.

Brethren and sisters, pray much for all of our physicians and nurses and helpers, that they may be strengthened to endure trials, and that the one supreme, con-



suming ambition of their lives day by day shall be to point others to the "Lamb of God that taketh away the sin of the world," and to fill hearts with "that blessed hope" of His coming. God will hear the petitions of His united people, and look in tender mercy upon all our mistakes.

And while we "pray without ceasing," God calls us to loving *service*. He who admonishes us to "abound to every good work" (2 Cor. 9:6-15) points out a most excellent work that we can do just now to set free the hands of our Colorado Sanitarium, and to bless the world.

While this institution has been doing good work in spite of its burden of a heavy debt, nevertheless the time has now come when it is imperative that something be done to relieve it from so great a handicap and set it free to do a great work in its appointed and exceedingly important field. True, the patronage is increasing, so that the income is larger, but thus far the institution has been able to do but little more than pay the interest on its indebtedness. We, of Colorado, can do much by advertising the sanitarium and recommending the sick in our respective communities to patronize our conference institution whenever we think they can be healed there. There are many who can receive great help there, both physically and in the healing of the soul. The larger the patronage, the greater will be the financial ability of the institution to do its noble work.

And now, that most excellent book, "Ministry of Healing" has been dedicated to the relief of our sanitariums. We all remember what the Lord helped us to do with "Christ's Object Lessons" for the relief of our schools. We have not forgotten that over

\$200,000 was lifted from their burden of debt. And we know that what has been done for our schools can be done for our sanitariums. A united effort with "Ministry of Healing" will spread happiness in thousands of homes through mountain and plain, and at the same time roll in the dollars to the sanitarium and on to the General Conference to pay off the debt of the Colorado Sanitarium.

#### THIS IS WHAT COLORADO CAN DO

In this good work there is complete cooperation between the sanitarium and the Colorado Conference. And other conferences in the Central Union, recognizing the position and work of the Boulder Sanitarium, are going to help us by generously dividing a per cent of the profit on the books they sell between their own state sanitariums and the Boulder institution. This is truly an evidence of the unity of the work and the brotherhood of this people, for which we praise God.

Further, our general state canvassing agent, Brother A. G. Bodwell, is employed and paid jointly by the Colorado Conference and the Boulder Sanitarium to help us push this work through December and the winter months. Our interests being one, let us now as a united people demonstrate this.

The holiday season is upon us. A wonderful opportunity is presented just now to place many copies of "Ministry of Healing" in the homes of the people of Colorado. Let our churches, companies, and scattered Sabbath-keepers send in their orders at once. Not a day should be lost. We should grasp this opportunity at the tide that will carry us on to complete success. Every book placed in the home, and read, will create a demand for more. It is one of the



best books ever written by the author or issued from our presses. Its attractiveness and excellence are revealed on every page. Order of the secretary of the Colorado Tract Society, Mrs. Minnie MacGuire, 1112 South Eleventh Street, Denver, Colo.

Brethren and sisters, let us all arise as one man and do what we can. Let us begin now and keep the effort up until the good counsels for health and happiness that are found in "Ministry of Healing" are scattered all over the land in the homes of suffering and discouraged humanity. Healing and blessing and life will thus be brought to thousands. Then also by the release of General Conference funds the foreign mission work will go more rapidly; and the debt on our sanitarium will melt away. This is what we can do, and I am sure this people will be delighted to do it. We should truly thank God for such an opportunity of doing a threefold good.

H. M. J. RICHARDS.

#### A UNITED EFFORT

The very thought of united action suggests power and victory. The success of any large undertaking by a number of people calls for unity of action. In the great plan of redemption, the Father, the Son, and the Holy Spirit are all working in agreement. These three could have carried the work on to its close without the help of other agents, but that was not the plan. The angels also were brought in as partners in the rescuing

work. Not one of the loyal angels was left out; all had a part to act. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And God has something for us to do. Men as well as angels are called to take a part. "We are laborers together with God." Thus there is but one plan, and that plan is for all to labor together. Christ could not save man without man's cooperation. He has ordained that man, together with Him, shall labor for the salvation of his fellow man.

If this great undertaking to free the Colorado Sanitarium from its debt is quickly accomplished, it will be because those in the Colorado Conference who love God and His work in the earth will all go into the field to do and to dare for Him. Not only the ministers of the conference, but all the lay members should take a part. The plan of salvation brought great weariness of body and mind, yes, and even death, to God's dear Son; any plan that we may take, if carried out, will bring weariness of body and mind to the workers. Eternal life will be the reward of the faithful. But if I sit idly by and see my brother do my part of the work, I shall lose that reward. Then the plan is for me to work, and for you, dear brother, dear sister, to work. Yes, the plan is for all to do their part as those who wait for their Lord.

G. F. WATSON.



## THE COLORADO SANITARIUM AND THE BOOK, "MINISTRY OF HEALING"

Sister White's new book, "Ministry of Healing," has been generously donated by the author for the benefit of our denominational medical missionary work. It is designed through the sale of this book to assist in establishing our medical missionary work in new fields, and also to liquidate the indebtedness which now rests upon many of our sanitariums.

At the late General Conference a committee was appointed to lay plans for the sale of the book. The recommendations of the committee were placed by Elder G. A. Irwin before the different state conference committees in the Central Union Conference, and the following arrangements were entered into by them as follows:

Colorado, Wyoming, and New Mexico will pay seventy-five cents per copy from the sale of the book to the Colorado Sanitarium, Missouri twenty-five cents per copy, and Kansas twenty-five per cent. Other states have also expressed a willingness to help the institution.

For many years the Colorado Sanitarium has been struggling under heavy indebtedness. Those having charge of our work have tried to practise economy in the management of its affairs. This has seemed necessary on account of the obligations resting upon the institution. On account of this many times they have failed to supply themselves with such facilities as its work and patronage has demanded. Any one not connected with the institution can not fully realize the anxiety and burdens that have at times weighed heavily upon the board of management. In times of special

need they have earnestly appealed to God for help, and many times He has graciously heard their cry and has given them the assurance of His care for them and His approval of the work in which they are engaged. The employees have oftentimes manifested a spirit of self-sacrifice in behalf of the institution and the cause of God, and have given liberally of their means for the support of different missionary enterprises.

The Colorado Sanitarium has trained and sent out during its existence a large number of efficient and self-sacrificing workers. This may be accounted for from the fact that they have as instructors those whose hearts are aglow with love for the principles which they are laboring to inculcate. Elder Wilcox, as chaplain and Bible instructor, takes great pains to place before both patients and helpers all lines of truth connected with the message which Seventh-day Adventists are carrying to the world. As the result, several have been converted to the Advent message, and the workers have a desire to be true medical missionaries.

### IMPORTANCE OF THE INSTITUTION

The Colorado Sanitarium is the third largest sanitarium founded by our people. So far as location is concerned it has many natural advantages, such as delightful mountain and landscape scenery, pure water, and an invigorating and salubrious climate. Being centrally located, it is well adapted for a training-school for medical workers, as it is easily accessible to our young people from different parts of the country. All things considered, the Colorado Sanitarium is one of the most important of our denominational institutions. It has many friends among those who have been its



guests, as many have received through its treatments and climatic advantages a new lease on life.

The work they are now doing for mankind is claiming the attention of a larger number of people from year to year, and thus it is receiving an increased patronage.

#### YOUR ASSISTANCE IS NEEDED

Shall we not do all we can to assist that needy institution which is doing a grand work? In assisting the sanitarium we will also be helping the general work, as the General Conference Association holds a note of \$45,000 against the institution, so in selling the book and turning all or part of the profits to the sanitarium we are really paying ourselves, as we are a part of the General Conference.

If our people will take hold with a hearty good will and place the book, "Ministry of Healing," in the homes of the people and let a liberal per cent from the sale of the same be turned to the liquidation of the indebtedness of the institution, they will thus be assisting in placing it on vantage ground. This is as God would have it to be. He would have the book with the precious truths which it contains, placed in the hands of the people, and He would also have the institution relieved from embarrassment that it may be unhampered by indebtedness.

This movement demands action on our part. Brethren, let us take hold of the sale of "Ministry of Healing" in earnest, and as soon as possible place thousands of copies of the book in the hands of the people. This should be done that the people may have the benefit of the precious truths which it contains. It is one of the best books that the author has written, and occupies a field that no other book does that is published by our

people. Shall we not respond and assist in the sale of the book which has kindly been donated by the author for this work.

I long to see a mighty movement inaugurated in the sale of "Ministry of Healing," which will bring relief to this and kindred institutions. The call of the hour is for men and women to consecrate themselves for service in carrying forward this good work. Shall we not earnestly take hold of this work, and take hold of it now?

E. T. RUSSELL,  
*President Central Union Conference.*

### "MINISTRY OF HEALING"

#### DESCRIPTION

The object and aim of the book, "Ministry of Healing," is to present comfort and hope to the sick and suffering, and encouragement and counsel to friends, nurses, and physicians who are engaged in the blessed work of ministering to the afflicted ones.

The book is made up of eight distinct departments, each carrying a message of cheer and instruction. The first department is a picture of the work of our Lord Jesus Christ as "The True Medical Missionary."

The first chapter shows that in His work of healing and teaching, He was "our Example." He "came to this world as the unwearied servant of our necessities."



"His compassion knew no limits." "Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love." "Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged."

"In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father."

"Christ came to this world to show that by receiving power from on high man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence."

In the second chapter His "Days of Ministry" are so described as to encourage the invalid to have hope that his maladies may be cured by the same Jesus who touched the hand of Peter's wife's mother and cured her of "a great fever;" who by a word or a touch of the hand "opened the blind eyes to behold the light of day." "His voice reached the ears of the dying, and they arose in health and vigor. Paralyzed demoniacs obeyed His word, their madness left them, and they worshiped Him." When "mothers with their sick and dying little ones in their arms" come to Him, Christ takes the little ones in His arms, and disease flees at His touch. Thus the work of Christ is so related as to bring hope to every heart.

The third chapter describes the life of the Saviour

in communion with nature and with God. In this communion He revealed for us the secret of a life of power.

In chapter four—"The Touch of Faith"—additional lessons of encouragement are given in the story of the healing of the timid woman who silently touched the hem of His garment; the healing of the nobleman's servant miles away; and His compassion on the leper.

In chapter five the power of Christ for the "Healing of the Soul" is illustrated in the story of the paralytic, the healing of the impotent man at the Pool of Bethesda, and the healing of the man in the synagogue.

And in chapter six—"Saved to Serve"—the story of the demoniacs of Gadara is related, showing that they, when freed from the demons, gave themselves obediently to carrying the good news of the power of Christ to save men from the bondage of Satan, to their fellow men.

This one section of ninety-four pages contains treasures of truth invaluable. To make the lessons impressive, the wonderful narrative is illustrated by forty-four beautiful engravings by Mr. Warren S. Davis, of New York.

Many a reader has felt that this section alone is worth many times more than the price of the whole book.

Section two presents briefly, in two strong chapters, the privilege of the physician to be a coworker with Christ, relieving both the physical and the spiritual needs of his fellow men; teaching that sin is the cause of disease, and that restoration comes through obedience to the laws of God.

Section three—"Medical Missionaries and Their Work"—presents, in a clear, strong light the work that



lies before the men and women of all lands, of all ages, of all ranks and degrees of ability, to help their fellow men. This is presented in six chapters, under these headings:

Teaching and Healing.  
 Helping the Tempted.  
 Working for the Intemperate.  
 Help for the Unemployed and the Homeless.  
 The Helpless Poor.  
 Ministry to the Rich.

Those who have devoted themselves to unselfish effort to help the poor, the sick, the ignorant, or the degraded, will find precious instruction and encouragement in the eighty pages of this section.

"The Care of the Sick" is the subject of section four. In five chapters, covering fifty-two pages, the fundamental principles of successful nursing are briefly considered. Technical questions and matters of detail are not dwelt upon, as these are to be found in nurses' manuals.

The names of the five chapters are:

In the Sick-Room.  
 Prayer for the Sick.  
 The Use of Remedies.  
 Mind-Cure.  
 In Contact with Nature.

The fifth section treats of "Health Principles," in eight chapters, as follows:

General Hygiene.  
 Hygiene Among the Israelites.  
 Dress.  
 Diet and Health.  
 Flesh as Food.

Extremes in Diet.

Stimulants and Narcotics.

The Liquor Traffic and Prohibition.

The seventy-eight pages of this section are full of practical instruction on the subject of how to live for happiness and health.

"The Home" is the name of a section for mothers and fathers. Its sixty pages are filled with precious thoughts regarding the proper care and correct training of children. It shows that home influences are most potent, and that true education is a missionary training.

Section seven—"The Essential Knowledge"—is calculated to establish and strengthen faith in God as our loving heavenly Father, and turn back the floods of skepticism that are filling the church and flooding the world. Its five chapters deal with the following weighty subjects:

A True Knowledge of God.  
 Danger in Speculative Knowledge.  
 The False and the True in Education.  
 Importance of Seeking True Knowledge.  
 The Knowledge Received Through God's Word.

Section eight—"The Worker's Need"—is a heart-to-heart talk with Christian workers about the seriousness of their mission; their need of divine help and guidance; and the riches of the provision made for them; that they may have the light and power of heaven for their daily work, through the love of God, the atonement of Christ, and the constant ministry of the holy spirit.

There is nothing monotonous about this book. Fresh truths, principles, and precepts are presented



on every page. The language is simple and forceful. Each section shows that the author has had a deep experience in Christian service. She speaks as one having authority, and not as the scribes.

Its most precious thoughts have been brightened and illuminated by talented artists, among whom we should mention Mr. W. A. Reaser, who has been the art director for the author's most popular works; Mr. Charles Mente, of Congers, N. Y.; and Mr. W. P. Davis, of New York City. The motto designs on scrolls, shields, and leaves were drawn by Mr. Pedro Lemos, of San Francisco.

Altogether this book presents hope to the invalid; cheer and encouragement to physicians, helpers, and nurses; instruction to the family and the church; counsel to parents; warning and guidance to the student; and strength and assurance to the laborer for Christ.

## REASONS WHY "MINISTRY OF HEALING" SHOULD BE SOLD

This splendid array of truths appeals eloquently to every Seventh-day Adventist to do his utmost to spread these truths abroad by the sale of this book. Leading men pronounce "Ministry of Healing" second to none of the beautiful volumes produced by the pen of Mrs. E. G. White.

The book is of such practical value that it will be worth many times its price in any home.

Its mechanical make-up places it among the most artistic books published. Its 542 pages are embellished with over 200 engravings, consisting of illuminated texts, hymns, photographs, and drawings, by the best artists. The print is good, and the paper and binding are of the best qualities.

All who engage in the circulation of this book will be doing missionary work of the highest order, and their service of love in behalf of others will, by its reflex action, bring joy, and satisfaction, and experience to the workers.

By the sale of this book an opportunity is offered to give financial assistance to a splendid philanthropic institution, the Boulder-Colorado Sanitarium; and a beautiful feature of this arrangement lies in the fact that the people receive high value for their money and the seller is not out of pocket financially by his effort. His contribution is one of service instead of cash.

Putting all these incentives into the balance, how do they weigh with the small effort required to circulate a few copies of this book? Will not the evident results as compared with the effort lead every one who reads this pamphlet to throw his enthusiastic interest and a reasonable amount of service into this enterprise?



# Ministry of Healing

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## Testimonies to the Church

Regarding our

YOUTH GOING TO BATTLE CREEK  
TO OBTAIN AN EDUCATION

---

Being Extracts from Addresses Published in the General Conference  
Bulletin, from Articles Published in the Review and Herald,  
and from many letters to Physicians and Ministers

---

BY ELLEN G. WHITE

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PUBLISHED FOR THE AUTHOR



### WHY STUDENTS SHOULD NOT GO TO BATTLE CREEK.

(I AM continually receiving letters from our people, asking in regard to their children going to Battle Creek to work in the Sanitarium. For years God has been calling our people out of Battle Creek, and the instruction given me is that he will never counsel them to make Battle Creek an educational center. This is contrary to his plan. The whole field needs to be worked; and the calling of our youth from all parts of the field to the Battle Creek Sanitarium, robs the field of its workers.

(We have no message to advise students to go to Battle Creek, to be leavened by the insinuations that have been and are still being introduced to weaken confidence in our ministers and message. There are those who, whenever they can get an opportunity, are sowing the seeds of evil insinuations. And when temptations come, those in whose minds these seeds have been sown will be wrought upon to divert others from the truths that God has been urging us to bear to the world.)

ELLEN G. WHITE.



## THE BURNING OF THE SANITARIUM.

ST. HELENA, CAL., Feb. 20, 1902.

TO-DAY we received the sad news of the burning of the Battle Creek Sanitarium. For many weeks I have had a heartache that has made my nights very restless. I would at this time speak words of wisdom, but what can I say? We are afflicted with those whose life interests are bound up in this institution. Let us pray that this calamity shall work together for good to these, who must feel it very deeply. We can indeed weep with those that weep.

Our heavenly Father does not willingly afflict or grieve the children of men. He has his purpose in the whirlwind and in the storm, in the fire and in the flood. The Lord permits calamities to come to his people to save them from greater dangers. He desires every one to examine his own heart closely and carefully, and then draw near to God, that God may draw near to him. Our life is in the hands of God. He sees dangers threatening us that we can not see. He is the giver of all our blessings; the provider of all our mercies; the orderer of all our experiences. He sees the perils that we can not see. He may permit to come upon his people that which fills their hearts with sadness, because he sees that they need to make straight paths for their feet, lest the lame be turned out of the way. He knows our frame, and remembers that we are dust. Even the very hairs of our head are numbered. He works



through natural causes to lead his people to remember that he has not forgotten them, but that he desires them to forsake the way which, if they were permitted to follow unchecked and unreprieved, would lead them into great peril.

Trials come to us all to lead us to investigate our hearts, to see if they are purified from all that defiles. Constantly the Lord is working to our present and eternal good. Things occur which seem unexplainable, but if we trust in the Lord, humbling our hearts before him, he will not permit the enemy to triumph.

The Lord will save his own people in his own way, by such means and instrumentalities that the glory will be returned to him. To him alone belongs the praise. Let us beware how we give to human beings the credit for their success. It is the abundant grace of Christ that makes the feeble among his disciples strong and the strong mighty. It is from him that we receive the endowments that enable us to offer him acceptable service. If we are fully consecrated to him, we shall return to God *all* the glory. We shall make him our entire dependence.

Every soul that is saved must be a partaker with Christ of his sufferings, that he may be a partaker with him of his glory. How few understand why God subjects them to trial. It is by the trial of our faith that we gain spiritual strength. The Lord seeks to educate his people to lean wholly upon him. He desires them, through the lessons that he teaches them, to become more and more spiritualized. If his word is followed in all humility and weakness, he brings to them experiences which, if rightly received, will help to prepare them for the work to be

done in his name. God desires to reveal his power in a marked manner through the lives of his people.

I am instructed to say, let no one attempt to give a reason for the burning of the institution that we have so highly appreciated. Let no one attempt to say why this calamity was permitted to come. Let every one examine his own course of action. Let every one ask himself whether he is meeting the standard that God has placed before him. Can we say from the heart, I lay aside my own will. "I delight to do thy will, O my God, yea, thy law is written within my heart"? Do we ask daily, "Lord, what is thy will concerning me?"

Let no one try to explain this mysterious providence. Let us thank God that there was not a great loss of life. In this we see God's merciful hand.

HAVE WE VALUED THE SANITARIUM AS WE SHOULD?

If we have not valued the great blessing that the Lord has given us in sending us the light on health reform, if we have not felt honored by having the Battle Creek Sanitarium among us for thirty-five years, if we have not diligently garnered up the benefits and advantages to be gained from such an institution, shall we be surprised when something comes to arouse us?

The Sanitarium has been a blessing the influence of which has extended to all parts of the world. Through it many have received the light of truth. Eternity alone will reveal how many have been relieved of physical suffering by the skill of the physicians. The great Physician, mighty to save to the uttermost, will hear the earnest prayers that are



offered for suffering humanity. His presence and his skill have just as surely stayed the hand of the destroyer in the Battle Creek Sanitarium as when he was on this earth in human form. In that institution angels of God have worked with human beings to save life. God gave skill and understanding to the workers at the time of the fire, enabling them to get the sick and suffering out of the reach of the quickly spreading flames.

We know something of the great good that such an institution has been to us as a people. We know how many times the Lord has spoken of this institution as his helping hand. He has declared that in it men and women were to be trained as competent physicians and nurses, some to act as educators in the home field, and others to go to far-off fields. Have we valued this institution as we should?

#### WHAT OUR SANITARIUM WORKERS SHOULD BE.

God desires the workers in the Sanitarium—physicians, managers, and nurses—to examine themselves closely to see if they have adhered strictly to right principles. It was for the proclamation of these principles that our sanitariums were established. The workers are to stand firm on the platform of eternal truth. Have those connected with the Sanitarium realized that the Lord designs that our medical institutions should stand in this world as memorials for him, to reveal the gracious purposes of Him who is the physician of the body as well as of the soul?

Our sanitariums are not to conform in any respect to worldly policy or worldly practise. They are to stand forth as memorials for God, free from any

tarnish of worldliness or evil working. The workers in these institutions are to be the Lord's peculiar people, daily seeking for that perfection of character that will give them a fitness to enter the heavenly city. Constantly they are to reach higher and still higher, as workers together with God. They are to reach a high spiritual standard. Let them study Christ's lessons in the New Testament, that they may better understand his lessons in the Old Testament. The New Testament is the key that unlocks the Old Testament.

#### A SOLEMN CAUTION.

A solemn responsibility rests upon those who have had charge of the Battle Creek Sanitarium. Will they build up in Battle Creek a mammoth institution, or will they carry out the purpose of God by making plants in many places? I pray God that a work may be done that will be for the best interests of the work and cause of God. I know that the plea will be made, Should the Sanitarium be established in some other place, it would not receive the patronage that it would receive were it rebuilt in Battle Creek. But the question has been asked by One of authority, What has been accomplished by this large patronage, to win souls to the truth?

Light has been given me that a great reformation must take place in the lives of the managers of the Sanitarium before the institution can be conducted wholly as God desires it to be. For some time it has been deteriorating. Little burden is felt by many to make it a medical missionary center, a place where the truth shall be clearly and distinctly proclaimed.



The half-hearted service offered to Christ by so many is not accepted by him. We need to be more in earnest. The Lord uses only vessels that are cleansed from defilement. Christ can not put his Spirit into impure, unsanctified hearts. He calls upon us to put away the unchristlike traits of character that we have cherished.

Wake up, my brethren and sisters. We have no time to spend in wringing our hands and in mourning that the Sanitarium has been destroyed. A wider outlook has been given us. Let us inquire of the Lord his mind and will. Will not the managers of the institution make thorough self-examination? Attempt after attempt has been made to burn the Sanitarium. Do not these things speak to the managers, telling them to look back at the way in which they have carried out their plans? Again and again reproof has come to them from God, but these messages have not led them to take heed. Message after message has been sent that plants shall be made in many places. A most solemn review should now be made. God has been speaking, sometimes by unacknowledged mercies, oftentimes by threatened judgments. By blessings bestowed and blessings removed he has sought to bring about the needed change of action. Well may he say, "What could have been done more in my vineyard that I have not done in it?" Shall the word be spoken, "Ye would none of my counsel, ye despised all my reproofs. Ye would not come unto me that ye might have life"?

ELLEN G. WHITE.

## THE WORK BEFORE US.\*

I HAVE been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented before me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed.

There is need of means in foreign missionary work, and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had —

## AN ADMONITION FROM GOD.

Let us not pass this admonition carelessly by without trying to understand its meaning. . . . Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands? — It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round about them. The Lord scattered them, that the knowledge of his truth

\*Address by Sister White to the General Conference in Oakland, Cal., published in the *General Conference Bulletin*, April 5, 1902, pp. 104-106.



might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. . . .

#### OUR MEANS NOT TO BE TIED UP IN BONDS.

A proposition has been made that our people purchase Sanitarium bonds, but light has been given me that means is not to be thus drawn from our people. Last night place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. . . .

Regarding investment in bonds, I am instructed to say further that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

The light that God has given me is that there are proper ways that the Conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken

elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds.

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would like our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields and in fields where work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit.



## UNITY OF EFFORT.\*

GOD does not design that the Sanitarium that has been erected in Battle Creek shall be in vain. He wants his people to understand this. He wants this institution to be placed on vantage ground. He does not want his people to be looked upon by the enemy as a people that is going out of sight.

We are now to make another effort to place our institution on solid ground. Let no one say, because there is a debt on the Sanitarium in Battle Creek, "We will have nothing more to do in helping to build up that institution." The people of God must build that institution up, in the name of the Lord. It is to be placed where its work can be carried on intelligently. One man is not to stand at its head alone. Dr. Kellogg has carried the burden until it has almost killed him. God wants his servants to stand united in carrying that work forward. Because one man is one-sided and another man is one-sided, this does not show that the work of God should be one-sided.

God's people are to place the Sanitarium in Battle Creek on vantage ground. How is this to be done? — I can not tell you. But I know that just as soon as the Holy Spirit shall come upon hearts, there will

\* Remarks by Sister White before the General Conference at Oakland, Cal., published in the *General Conference Bulletin*, April 1, 1903, pp. 58, 59.

be unity in voice and understanding, and wisdom will be given us.\*

I have given you these thoughts as suggestions, trusting that they will have some influence upon you in your councils and in the movements that you may make. It is not only for that little corner in Battle Creek that we are laboring. We must stand on vantage ground before our own people and before the world. . . .

Because men have made mistakes, they are not to be uprooted. The blessing of God heals; it does not destroy. The mighty healer, the great medical missionary, will be in the midst of us, to heal and to bless, if we will receive him. John said of him, "Behold the Lamb of God, which taketh away the sin of the world." He is waiting to come to us, to take away our sins, and fill us with his Spirit.

A mighty host is arrayed against us. But God is on our side, and he has all power. He has separated us from the world for himself, and he declares that we are a peculiar people, an holy nation, a royal priesthood. He tells us not to rely upon men, but to put our trust in the Lord God of Israel. Then we shall gain the victory.

\*Instruction as to how this is to be done, will be found on pages 32 and 33.



## THE WORK TO BE DONE IN BATTLE CREEK.

HEALDSBURG, CAL., Aug. 22, 1903.

*To the Officers of the Union Conference, and the Managers of the Sanitarium.*

DEAR BRETHREN: My mind has been much troubled in regard to our youth being drawn to Battle Creek. Many helpers will be needed to care for the large number of patients coming to the Sanitarium. These helpers will meet with worldly influences. What can be done to save them from backsliding?

I am instructed to say that we are to do all in our power to guard the employees of the Sanitarium and the medical students from the temptations and snares of the enemy. As faithful watchmen, we must guard the sheep and lambs, lest they be led astray. We must improve every opportunity to present the true situation of our work before those who do not understand the dangers that beset us on every hand.

When the Lord warned His people against making Battle Creek a Jerusalem center, and said that plants should be made in many places, He meant just what He said. The large patronage of the Sanitarium is no sign that this institution should have been built up in its present magnificence. Even though it had many more patients, this would be no evidence in this matter.

It is God with whom we have to deal, and we are not to move in accordance with human policy or with man's short-sighted wisdom. The Lord is in earnest

with us. He means what He has said, and for us to build up in Battle Creek something to draw our youth there, and to give the families already there an excuse for staying, is working contrary to the light he has given.

Had our brethren been humbly studying the light which has been given in regard to the scattering of our forces, the new Sanitarium in Battle Creek would have been established in some other place, even though apparently strong reasons called for its rebuilding in Battle Creek.

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who desire to see the former College re-established there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified. It is not wise to plan to maintain such a school in a place where worldly influences prevail to so great an extent as to counterwork that which the Lord has outlined should be done for the youth in our educational institutions.

Many youth should not be brought to Battle Creek. Let no plans be laid for enlarging the work at Battle Creek. But the question remains, What shall be done for those who are there? It is certainly our plain duty to guard the young men and young women who are serving those who know not the Lord. Knowing that those who are trying to obey God will be brought into close connection with those who know not the truth, let faithful pastors and teachers work zealously to save the souls of both helpers and patients.

There is special need of faithful watchmen in



Battle Creek,— watchmen who will keep guard resolutely, determinedly; who will not be found sleeping at their post of duty. There is need that the managers of the Sanitarium, realizing the difficulties and dangers of the situation, shall bring into the institution men and women of mature years, who have a good Christian experience, and who will make an earnest, faithful effort to be a help to the youth and a blessing to all in the institution.

The young helpers must not be left to be led away from the truth by the unbelievers with whom they are brought in contact. Faithful watchmen are needed in Battle Creek, to sound forth the warning, giving the trumpet a certain sound. We are not to stand by passively, seeing souls exposed to temptation, without doing anything to help them. There is a work to be done for believers and unbelievers, that those who will listen to the truth may have an opportunity to hear and understand. Those who go to Battle Creek, for whatever reason, are souls for whom the Lord gave his only begotten Son.

The Lord will not permit his truth to be extinguished, and those who love and serve him distressed and afflicted. There are men who must be on the ground at Battle Creek, to do their best to hunt and fish for souls, to uphold the truth before the multitudes. Let us take the very best view possible of the situation, and work for souls as they that must give an account. We must call strong men to Battle Creek, men who will clearly and distinctly outline our position from a Bible standpoint, and who will present straight, plain Bible truth, men who have not been receiving popular, poisonous errors. Every opportunity to teach the truth to worldlings is to be

improved. And among the patients there will be true-hearted Christians to reach. These, as well as our medical missionary students, must be helped.

In all that we do we are to labor together with God. Let us work intelligently, that those who are working as medical missionaries in Battle Creek may not be ensnared. The Lord of heaven will help us to do his work in a way that will be recognized of heaven.

ELLEN G. WHITE



## THE WORK THAT CAN BE DONE IN BATTLE CREEK.\*

THE work that the believers in Battle Creek can do is at their hand. Let them distribute our literature. Let them make the most of every opportunity offered them to arrest the attention of unbelievers. Let those who have been reproved for serving self rather than Christ arouse themselves, and zealously repent. Let them put literature into every hand that will receive it, and let no one say, "Why do ye so?" In different ways a warning message is to be borne to high and low. Let all put on the gospel armor, and stand firm for the truth.

My brethren and sisters, there will come into your city many who have never heard the truth for this time. These men and women may come from cities which through your neglect have never been warned. As they come to where you are, neglect not your duty. By wise, Christlike movements, disappoint the enemy. Now is your opportunity, just now, to tell them of what is coming upon the world. In great wisdom present the truth as it is in Jesus.

During the summer let a large tent be pitched in the most favorable location, and let a series of meetings be held. In behalf of those who come to Battle Creek, let everything in our power be done to magnify the law, and make it honorable. Let the God of Israel be exalted as the great Medical Missionary.

ELLEN G. WHITE.

\* Extract from a letter written in 1903.

## WORDS OF WARNING.

WE are living in a time of special peril to the youth. Satan knows that the end of the world is soon to come, and he is determined to improve every opportunity for pressing young men and women into his service. He will devise many specious deceptions to lead them astray. We need to consider carefully the words of warning given by the apostle Paul:—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:14-18.

Special light has been given me in regard to why we may accomplish much more for the Master by the establishment of many small sanitariums, than by the building up of a few large medical institutions. In large institutions there would be gathered together many who are not very sick, but who, like tourists, are seeking rest and pleasure. These will have to be waited on by nurses and helpers. Young men and



young women, who from their earliest years have been shielded from worldly associations, would thus be brought in contact with worldlings of all classes, and to a greater or less degree would be influenced by what they see and hear. They would become like those with whom they associate, losing the simplicity and modesty that Christian fathers and mothers have guarded and cherished by careful instruction and earnest prayer.

We are living amid the perils of the last days. Something decisive must be said to warn our people against the danger of permitting children who need parental care and instruction, to leave their homes to go to places where they will be brought in contact with pleasure-loving, irreligious worldlings.

In many homes, the father and mother have allowed the children to rule. Such children are in far greater danger, when brought in contact with influences opposed to godliness than those who have learned to obey. Not having received the necessary training, they think they can do as they please. A knowledge of how to obey would have strengthened them to resist temptation, but this knowledge their parents have not given them. When these undisciplined youth enter an immense institution, where there are many influences opposed to spirituality, they are in grave peril, and often their stay in the institution is an injury to themselves and to the institution.

I am instructed to warn parents whose children have not firmness of principle or clear Christian experience not to send them away from home to distant places, to be absent for many months, and perhaps for years, and it may be to have sown in their minds the

seeds of unbelief and infidelity. It is safer and far better to send such youth to the schools and sanitariums nearest their homes. Let the youth who are forming character be kept away from places where they would have to mingle with a great company of unbelievers, and where the forces of the enemy are strongly entrenched.

Let a decided effort be made by the managers of our large sanitariums to employ older persons as helpers in these institutions. In the vision of the night I was in a large assembly, where this matter was up for consideration. To those who were planning to send their undisciplined children to Battle Creek, One of authority said:—

"Dare you make this experiment? The salvation of your children is worth more than the education they will receive in this place, where they are constantly exposed to the influence of unbelievers. Many who come to this institution are unconverted. They are filled with pride, and have not through faith a connection with God. Many of the young men and women who wait on these worldlings have had but little Christian experience, and they easily become entangled in the snares that are laid for their feet."

"What can be done to remedy this evil?" some one present asked. The Speaker answered, "Since you have placed yourselves in this position of peril, let Christian men and women of mature years and established character be brought into the institution to exert a counter influence for the right. The carrying out of such a plan would increase the running expenses of the Sanitarium, but it may be an effective means of guarding the fort, and of shield-



ing the youth in the institution from the contaminating influences to which they are now exposed.

"Parents, guardians, place your children in training-schools where the influences are similar to those of a rightly conducted home school; schools in which the teachers will carry them forward from point to point, and in which the spiritual atmosphere is a savor of life unto life."

The words of warning and instruction that I have written in regard to the sending of our youth to Battle Creek to receive a training for service in the Lord's cause, are not idle words. Some God-fearing youth will stand the test, but it is not safe for us to leave even the most conscientious ones without our best care and protection. Whether or not our youth who have received wise instruction from godly parents will continue to be sanctified through the truth, depends largely upon the influence that, after leaving their homes, they meet among those to whom they look for Christian instruction.—*"Testimonies for the Church," Vol. VIII, pp. 223-226.*

## THE REBUILDING OF THE BATTLE CREEK SANITARIUM.

THE Battle Creek Sanitarium was erected against the expressed will of God. Presidents of Conferences and others were consulted, it is true, and they assented to the plans presented, because they did not desire to differ with the leader of the medical work when they could possibly agree with him. And besides, they had not received all the messages that he had received. Those who had not seen the testimonies that the leaders in the medical work had seen, were not responsible for what they did not know.

The experience that we have passed through since the Conference of 1901 has been a complicated one, and thus our experience will continue to be. Just as long as the managers of the Sanitarium try to make Battle Creek a great center, so long will they call for men and women and ministers to do the work which they can not do. How can we encourage the plans to gather our youth into Battle Creek, when our heavenly Father has said that this place is not to be made a great center for educational work? Those educated there have not been receiving a training that will rightly prepare them to engage in the work of God. Seeds of doubt and of opposition to the Testimonies have been sown. Better far would it have been for the future of our work if those who have received their education in Battle Creek had been educated where the spiritual atmosphere is purer.—*Letter written in 1904.*



When the Lord swept the large Sanitarium out of the way at Battle Creek, he did not design that it should ever be built there again. But in their blindness men went ahead and rebuilt the institution where it now stands. Years ago message after message was given, pointing out that the Sanitarium in Battle Creek was too large, that plants should be made in different places, that memorials should be established in many places, so that the light of present truth might shine forth. Had this counsel been heeded, the heavy responsibilities connected with the Battle Creek Sanitarium would not now exist. These responsibilities are a terrible burden. This institution should have been divided into several parts. But the light that had been given regarding this was not followed.

What are we to do in regard to this institution? We do not want to tear things to pieces. We must make the best of the situation. And the best thing for every one to do is to humble his soul before God. Let those who had no part in this movement unite with those who did act a part in it, in seeking the Lord's guidance. To those who took the responsibility on their own shoulders, we want to say, "God in his mercy, for the sake of his cause, for his name's glory, will pardon your transgressions and your mistakes, if you will be converted, if you will humble your hearts before him." But to their associates who stand ready to plaster up the breach that has been made, by daubing it with untempered mortar, we say, Get out of the way; let God work upon your hearts; strive with all your might to bring the light of heaven upon your own souls.—*Written in 1904.*

## THE SANITARIUM.\*

OUR brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warnings sent them in former years, and taken heed. . . .

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers.

\*Address by Sister White to the General Conference in Oakland, Cal., published in the *General Conference Bulletin*, 1903, pp. 84-88.



The Sanitarium grew, and in 1887 Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients.

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick.

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move.

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,—that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the

association at Battle Creek, I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work.

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,—that this institution should not be conducted after the manner in which wordly medical institutions are con-



ducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients.

It was the piety of the workers, not the largeness of the buildings that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord has stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful.

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the one operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood his part to carry on the work successfully, and they had more confidence in him than in worldly physicians.

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his position. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works.

This was the light given. God worked that the medical missionary work might stand on higher vantage ground; that it might be known that the Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work.

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it, rejected God. One and another who knew better, said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in a position of warfare, and he does not want you to stand there.

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something the doctor had said that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance.

But God has nothing to do with making every other institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations for their fellow-men. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules for their fellow-men. The Bible has given the rules and regulations that we



are to follow. We are to study the Bible, and learn from it the duty of man to his fellow-man. "The law of the Lord is perfect, converting the soul."

You were surprised to hear me say that we were not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it; then God will help them all to take hold with courage to build it up. To-day you do not know just where it is. But God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in through scientific problems and scientific theories regarding God and his word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks, and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and

they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained.

God wants his people to place their feet on the eternal rock. The money that we have is the Lord's money; and the buildings that we erect with his money for his work, are to stand as his property. He calls upon those who have received the truth not to quarrel with their brethren, but to stand shoulder to shoulder to build it up, not to destroy.

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that his people can invest their means in them with the assurance that they are a part of his work. Let us



labor intelligently and understandingly. There is altogether too little humiliation of soul.

The crisis is coming in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country where they can obtain a small piece of land, and make a home for themselves and their children.

## TO A PHYSICIAN BEARING LARGE RESPONSIBILITY.

"ELMSHAVEN," SANITARIUM, CAL.,

Aug. 6, 1902.

MY DEAR BROTHER: The Lord is our strength. Take hold of his strength, and make peace with him. In your human strength you are as liable as any other man to err in judgment. The Lord is merciful and gracious. He will give you wise counselors. If ever a man needed wise counselors, you need them,—men who will not receive your propositions or representations if they discern that they are not in harmony with the will of God, men who will not make things appear as they are not, who will abide by principles that will stand God's test. The Lord wants you to make straight paths for your feet, for the sake of your own soul's salvation, and to save other souls from following in false ways.

You regard too lightly the sacred truth for this time. You are not, in all things, walking in the light that God has sent you. Beware lest you confederate with unbelievers, accepting them as your counselors, and following their worldly policy; for this is dishonoring to God. The less you expect from the world, the less attention you pay to its flattery, the safer you will be and the surer of securing salvation. The less dependency you place in men who are wise in their own conceit, the better will be your standing before God. There is no safety in trusting in men who do not honor the Lord, who disregard his holy law. The less we expect of such men, whether



of temporal help or inspiring example, the less bitter will be our disappointment.

And he who depends on his own strength leans on a broken reed. Put your trust in the Lord. Wait patiently for him, and he will cause his name to be magnified.

The Lord encouraged you, not because your ways had been perfect in his sight, but because he would not permit those who were opposing a good work to carry out their own ideas and plans, to the injury of his cause.

The word that God has chosen you as his physician should have been of sufficient encouragement to you to lead you to stand in hopefulness before him, to purify your soul from all unholy leaven, and to place you where God could be honored by you and through you, where he could sanctify you by the influence of the truth.

You are taking honor to yourself. You are in danger of placing yourself where God should be. Unless you change, the Lord can not sustain you in your exalted position of sacred responsibility. The Lord is proving you. Because it is more convenient, you have mixed with the truth that God commanded you to keep pure and holy, the very principles he forbade you to cherish. The principles of truth and righteousness have been turned aside. Unless you depend continually upon God, truth is no safer in your hands than in the hands of those whom you suppose to be your enemies. Some of these are as righteous as you are in practise. Had you made straight paths for your feet, God would have delighted to co-operate with you. At the last General Conference you stood on vantage ground. God called upon you to take

a higher stand. But you misinterpreted his purposes.

God's government extends to all the works of his hands. Nothing is so great or so exalted that it is above his direction and control. Nothing is so small and obscure that it is beneath his notice. Whatever, to short-sighted mortals, the present appearances may seem to be, all the ways of the Lord are truth and righteousness. The universal and perfect government of God is a source of unspeakable joy to those who love him and exalt his laws.

With great solemnity the following words were addressed to you: "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy. The King's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy."

Those who are connected with Christ, the chief worker, will represent his character in all their work. God is calling men, "Come to me as my helpers in the performance of my work." Righteousness and truth are the habitation of his throne. No man can execute his will who has not surrendered himself to God, that God's will may be done in him. "Come to me as my right-hand helper," will be the message to the faithful of the land,—the men who are trustworthy, who will exalt the God of heaven, not merely in their words, but in their deeds; men who can be relied on to do their duty under all trials, and whatever the circumstances may be.



Righteous, high-principled, God-fearing men will stand before him as capable of receiving his orders and of executing them with exactitude. The work of such men will bear the similitude of heaven. They will choose as their counselors and helpers only the good and faithful. Our God is a jealous God, and those who fear him, who live as if in his presence, as they surely are, will choose as counselors those who are pure and righteous, who understand the will of God, and who refuse to uphold unrighteousness or selfishness in themselves or in any one else, who will not oppress their fellow-men because they have it in their power to build up or to tear down, but who treat the humble as God treats them, showing them favor. When the heart is purified, refined by the Spirit of God, there will be fewer judgments pronounced upon others, and far more meekness and lowliness will be revealed.

To all who obey him the Lord will say, "Dwell with me as my servants." "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. . . . Whoso privily slandereth his neighbor, him will I cut off, him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me."

Those whom God shall favor, exalting them to a high place before angels and before men, should ascribe to him all the glory, giving him the praise for their influence and their opportunities. Those whom God has made rulers in his stead, dishonor him when they put self into their work, which then bears the imperfections of the human agent. God demands that both in private and in public life men shall

honor him, in the home, in the church, and in their daily business, setting an example which may be safely followed. Those whose hearts are fully with the Lord will not draw one thread of selfishness into the web. Not one jot or tittle of glory will they take to self.

The benefits that God bestows are daily renewed, and should be gratefully remembered and acknowledged. Should the Lord deal with men according to their sins, according to their underhand dealing, their departure from righteousness, how changed all would be. His blessings would be withdrawn; his indignation and wrath would be manifested. But he bears long. He allows misfortune and loss to come upon the wrong-doer. If this does not bring him to repentance, he comes close to him in affliction. If none of these things succeed in drawing him to the Saviour, he cuts down the fruitless tree.

God is plenteous in mercy. "He will not always chide, neither will he keep his anger forever." Just as soon as men heed his warnings, and set their own hearts in order, he will make the rough places plain before them. It is God that is dealing with his people. Trials as well as blessings come from him. His hand is to be acknowledged in all.

The Lord permitted the Battle Creek Sanitarium to be consumed, but was it that you should erect in Battle Creek a larger sanitarium? I know that this is not the purpose of God. In making plans so large that in order for them to be carried to completion you will feel that means must be gathered from every possible source, you are not following God's way. The plans are not his, but yours. Be assured that there needs to be a reformation before you can be an acceptable co-laborer with God.



The Lord sees the work that must be done in his vineyard. He sees the places in which there should be memorials for him, in order that the truth may be represented. He sees the fields that are unworked and destitute of facilities. He requires from all who serve him equity and just judgment. A large amount of means should not be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. It will not be pleasing to God for you to bind about the work of establishing small sanitariums. In many places sanitariums are to be established. These sanitariums are not to be large. In a mammoth institution, such as the Battle Creek Sanitarium has been, it is difficult to maintain the high spiritual standard that should be maintained; for it is hard to provide workers enough who have capabilities and talents that enable them to conduct the affairs of the institution in a way that is after God's order. Let many small sanitariums be built. Let treatment-rooms be established in many cities. Let hygienic restaurants be started that people may learn what health reform really is.

God calls upon those who act a part in his service not to block the way of advance by selfishly using in one place or in one line of work all the means they can secure. In all parts of the world there is a work to be done that ought to have been done long ago. God forbid that you should make appeals to the people for means to complete the new Sanitarium in Battle Creek, when you already have many buildings in your possession, and when you have thousands of dollars in sight. Bring your building to your means. Give other parts of God's vineyard a chance to have facilities. Let plants be made in other cities.

ELLEN G. WHITE.

## A WARNING AGAINST DECEPTIVE TEACHING.

NASHVILLE, TENN., June 23, 1904.

BEFORE leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was in a large meeting. The one who has stood for many years as the leader in our medical work was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life, and the relation of God to all living things. In his presentations he cloaked the matter somewhat, but in reality he was presenting as of the highest value, scientific theories which are akin to pantheism.

After looking upon the pleased, interested countenances of those who were listening, One by my side told me that the evil angels had taken captive the mind of the speaker. He said that we were to stand as guardians of the churches, but that we were on no account to enter into discussion with those who hold pantheistic theories, on these subjects. He said that just as surely as the angels who fell were seduced and deceived by Satan, so surely was the speaker under the spiritualistic education of evil angels.

I was astonished to see with what enthusiasm the sophistries and deceptive theories were received. The influence of this talk gave the speaker encouragement to call for a council of our brethren at Battle Creek, for a further examination of these seducing sentiments.



I was bidden to warn our people on no account to send their children to Battle Creek to receive an education, because these delusive, scientific theories would be presented in the most seducing forms. The matter has been working in his mind in such a way that he thinks he is to be the channel to infuse other minds with great light regarding certain scientific problems. Words and sentiments from my books will be taken and presented as being in harmony with his theories. But the Lord has forbidden us to enter into any discussion with him. . . .

I am bidden to tell our ministers to enter into no discussion over these theories, but to let them alone. When engaged in discussion over these theories, their advocates will take words spoken to oppose them, and will make them appear to mean the very opposite of that which the speaker intended them to mean. . . .

The night interviews held by the leader in this work are one of his most effective means of gaining his point. His constant stream of talk confuses the minds of those he is seeking to influence. He mistakes and misquotes words, and places those who argue with him in so false a light that their powers of discernment are benumbed. He takes their words, and gives them an impress which makes them seem to mean exactly the opposite of what they said.

If permitted, the evil angels will work the minds of men until they have no mind or will of their own. They are led as the angels cast out of heaven were led. Under Satan's influence these angels uttered sentiments directly opposite to loyalty to God. Thus the family of God in heaven became corrupted. And thus will it be with physicians or ministers who continue to bind up with the one who has had light, who

has had warnings, but who has not heeded them. At the Oakland Conference I was forbidden to have any conversation with him. I was not to place any writings in his hands; for he would read from these writings what I had not written, bringing in his own sentiments.

God has given him opportunity after opportunity to place himself on vantage ground. As his feet were slipping down a precipice, Christ grasped his hands, saying, "Do not struggle. Hold fast to me." Thus the Saviour has done again and again, to save him from making shipwreck of the faith.

At the Berrien Springs meeting the Lord showed him special favor. God gave me power to present messages of admonition and encouragement. The two forces met, the Satanic influences and the influence of Christ. But Satan fought hard to hold his advantage, and he whom Christ sought to rescue is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's toils.

I have no charge to make, no judgment of my own to give. I speak the word of the Lord. Our people are not to become entangled with the present leader of the medical work in Battle Creek, in sanitariums which are to be established or in sanitariums that have already been established. As a people, we are to make sure that the Lord's money is invested wisely. We are not to take on any additional burdens of debt unless it is made plain that we should do this.

Let the world go into spiritualism, into theosophy, into pantheism, if they choose. We are to have nothing to do with this deceptive branch of Satan's work. The pleasing sentiments of pantheism will lead many



souls into forbidden paths. God forbids his servants to leave their fields of labor to enter into a discussion of these sentiments. The last testimony published opens to our people the danger of these theories, and the testimonies published in the future will urge still more strongly the necessity of lifting up and carrying high the banner on which are inscribed the words, "The commandments of God and the faith of Jesus." God's people are to let no one take this banner from their hands. I am instructed that false theories will be presented, and that some in the medical missionary work, who have been wavering, will yield up the faith, and give heed to seducing spirits and doctrines of devils.

The only hope for our people now is to take their stand on the true foundation. Higher and still higher they are to raise the banner of truth. Not for one moment are they to give place to the enemy.

ELLEN G. WHITE.

"ELMSHAVEN," SANITARIUM, CAL.,

Aug. 13, 1903.

MY DEAR BRETHREN: I understand that efforts are being made to establish a college in Battle Creek, after the Lord has plainly stated that there should not be a college there, giving the reasons. He said that the school was to be taken out of Battle Creek, to remove one excuse for so many crowding into Battle Creek, and settling there. . . .

The establishment of a college in Battle Creek is contrary to the Lord's direction. The Lord does not look with favor upon this plan, or upon those who devised it. It is a plan of human devising.

The Lord does not require his people to give of their means for the establishment of a college in Battle Creek; for he has declared that a college shall not be established there. He has declared that his people are not to settle in places where for so long the light of truth has been shining. . . .

By written messages and by fire the Lord has declared that he wants his people to move out of Battle Creek. May God help us to hear his voice. Does it mean nothing to us that our two great institutions in Battle Creek were swept away by fire? You may say, "But the new Sanitarium has many patients." Yes; but if there were many thousand patients there, this would be no argument in favor of our people building homes in Battle Creek, and settling there.

Temptations are increasing. Men are rejecting the light that God has sent in the Testimonies of his Spirit, and they are choosing their own devising and their own plans. Will men continue to separate themselves from God? Must he reveal his displeasure in a still more marked manner than he has already done?



## CARRY THE LIGHT TO MANY PLACES."

SANITARIUM, CAL., Aug. 17, 1905.

God has not given us the work of erecting immense sanitariums to be used as health resorts for all who may come. Neither is it his purpose that medical missionary workers shall spend a long term of years in college before they enter the field. Let the young men and women who know the truth go to work, not in places where the truth has been proclaimed, but in places that have not heard the message, and let them work as canvassers and evangelists. Let the teachers of these youth take them away from the place where God has indicated by his judgments that they should not be.

To build up a school in Battle Creek would place our young people under influences that would counteract the influence that God has declared should be exerted on his people in the last days of this earth's history.

I am obliged to say that the making of so large a plant in Battle Creek, calling together those who should be engaged in medical missionary work in many places, is doing just what God has specified should not be done. In the Battle Creek Sanitarium the nurses will be brought into close contact with men and women of the world, who are not inclined to piety or religion. The erection of large buildings in Battle Creek is not according to the light that for years the Lord has been giving. For years God has shown me by revelation that it is a mistake to make

Battle Creek a great center. If schools are to be established, let it be out of Battle Creek. And let these schools be carried forward, not after worldly wisdom, but in harmony with the directions that God has given.

The interests that the Lord has declared should not be in Battle Creek are not now to be brought back and re-established in Battle Creek. The force that would be needed in Battle Creek to carry forward the work of these interests, should be used in doing gospel missionary work in the various cities of America.

"Break up the large centers," has been the word of the Lord. "Carry the light to many places." The nurses should understand that the Sanitarium will be conducted too much like an institution of the world to fit them for medical missionary work.

The work of proclaiming the truth in all parts of the world calls for small sanitariums in many places, not in the heart of the cities, but in many places where city influences will be as little felt as possible.

The fact that many patients are coming to the new Sanitarium in Battle Creek is not to be read as a sign that it was right to rebuild the Sanitarium in Battle Creek. Many men and women will come who are not really sick. Workers will be required to wait on them. But this is not the work that God has given his medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from his Father's throne, Christ said to his disciples:—

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He did not tell them



to establish a seminary in Jerusalem, and gather together students to be instructed in the higher classics. "Go ye into all the world," he said, "and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." . . .

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek, and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help.

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of his providence fall again in Battle Creek.

## PLANS FOR MEDICAL MISSIONARY WORK.

YOUNG men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with the more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in studying as it has been thought necessary to spend in the past.

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will ob-



tain knowledge from the *higher* school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers.

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering.

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of Him who has said, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith

in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply interested as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim. I testify in the Lord that our youth should not be encouraged to go to Battle Creek to be made infidels. God will help us to see what can be done to prevent this. We are now to work earnestly and intelligently to save our youth from being taken captive by the enemy.—*Review and Herald*, 1903, No. 46.



## AN EDUCATIONAL CENTER.

THE Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth in all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.

Through the light given in the Testimonies the Lord has indicated that he does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified his displeasure by permitting the principal buildings of these institutions to be destroyed by fire.—*Review and Herald*, 1903, No. 49.

### HOW SHALL OUR YOUTH BE TRAINED?

September, 1903. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord,—that our youth should not collect in Battle Creek to receive

their education,—has in no particular changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for the education of our youth makes it unsuitable to-day, so far as influence is concerned.

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an impossibility to move without enormous expense."

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus removed the greatest objection urged against moving out of Battle Creek. It was his design that instead of rebuilding the one large Sanitarium, our people should make plants in several places. These smaller sanitariums should have been established where land could be secured for agricultural purposes. It is God's plan that agriculture shall be connected with the work of our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well—and more than well, it is essential—that efforts be made to carry out the Lord's plan in this respect.

Shall we encourage our most promising young men and women to go to Battle Creek to obtain their training for service where they will be surrounded with so many influences that tend to lead astray?

The Lord has revealed to me some of the dangers that the youth connected with so large a sanitarium will have to meet. Many of the wealthy, worldly men and women who patronize this institution will be a source of temptation to the helpers. Some of these helpers will become the favorites of wealthy



patients, and will be offered strong inducements to enter their employ. Through the influence of the worldly display of some who have been guests at the Sanitarium, tares have already been sown in the hearts of young men and women employed as helpers and nurses. This is the way in which Satan is working.

Because the Sanitarium is where it ought not to be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be placed where some of them will be robbed of their simplicity through contact with men and women who have not the fear of God in their hearts? Will those in charge of our conferences allow our youth who in the schools for Christian workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move?

We desire our youth to be so trained that they will exert a saving influence in our churches, working for greater unity and deeper piety. Men may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do gospel medical missionary work. But the Lord has spoken. Shall we question his word? — "*Testimonies for the Church*," Vol. VIII, pp. 227-229.

## THE BUILDING OF MAMMOTH INSTITUTIONS.

It is that thirsting souls may be led to the living water that we plead for sanitariums, not extensive, mammoth sanitariums, but homelike institutions in pleasant places.

Never, never build mammoth institutions. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. . . . The sick are to be reached, not by massive buildings, but by the establishment of small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work properly conducted, the influence of true, pure religion will be extended to many souls.

I have been instructed to tell our people that they are not to erect such large buildings for sanitariums. The medical institution in Battle Creek would better have been divided into at least seven different plants, so that other places would have had proper facilities for the care of the sick. There are many places in Europe and in America where medical missionary work should be begun; but these openings have been neglected in order to build up a great institution in Battle Creek, while nothing is as yet established in London and other places in Europe; nothing in many cities in our own country. The centering of so much in Battle Creek leads many of our people to drift in there, and this congested condition often destroys their piety and unfits them for the Master's service.



## A MESSAGE OF BIBLE TRUTH NEEDED.

*January 2, 1903.* My heart is filled with sorrow. For months I have had premonition of some coming disaster. I have seen what appeared to be a flaming sword of fire stretched over Battle Creek. Now a telegram has come from Battle Creek stating that the Review and Herald office has been destroyed by fire.

For many years I have carried a heavy burden for our institutions. I have borne many messages from God. Yet I knew that those for whom these messages were intended were not heeding them. Sometimes I have thought I would attend no more large gatherings of our people, for my messages seem to leave little impression on the minds of our leading brethren after the meetings have closed, although I bear a heavy burden, and go from the meeting pressed down as a cart beneath sheaves.

At this time when God's people should be bearing a plain, clear message, filled with earnestness and power, many who have been appointed to preach the truth are departing from the faith. The enemy with his evil angels has come down in great power, bringing in delusions and false theories. He is working with all deceivableness of unrighteousness that he may, if possible, "deceive the very elect." Our people are in danger of being drawn away from the important, definite truths for this time. A message of Bible truth is called for to-day, and should come from hearts imbued with the Holy Spirit, and lips that have been touched with live coals from the divine altar.

## THE WORK OF UNION CONFERENCE TRAINING-SCHOOLS.

ALL our denominational colleges and training-schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our Union Conference training-schools all that is essential, without having to go to Battle Creek for their preparatory education.

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised he will do, and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training-schools the Bible is to be made the basis of all education. And in the required



studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training-schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our Union Conference training-schools should make ample provision in facilities for preparatory education. Thus the youth of each Union Conference can be trained nearer home, and be spared the special temptations that attend the

work in Battle Creek.—*Review and Herald*, 1903, No. 41.

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*The Healdsburg School.*—It is important that in our school at Healdsburg all the instruction shall be as thorough as it is in any similar school. If the laws of the land require that youth preparing for a medical course shall study some branches which you do not now teach, you should provide instruction in these required branches. Which is worse, to send our youth to Battle Creek to gain this required knowledge, or to give it to them in our schools in the various Union Conferences where they are living? If it is right for this instruction to be given, we are to provide facilities for giving it in every training-school in our land. Thus we shall be able to avoid the necessity of sending our youth to Battle Creek, or, as has been done in the past, to some worldly institution,—to Ann Arbor or some other school of the world.

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Students should not be crowded into Battle Creek to receive an education in medical missionary lines. It is not best to encourage the gathering together in one institution of so large a company of people as have been gathered together in the Battle Creek Sanitarium. Let medical missionary plants be made in many places.

The youth who desire to become medical missionaries should not be brought in large numbers to Battle Creek. Provision should be made that they may receive an education out of and away from Battle



Creek, in places where there is a different religious atmosphere. By fire the Lord removed the great argument in favor of gathering many students to Battle Creek. He swept away the Sanitarium to prevent the carrying out of the idea that Battle Creek was to be the great center for the training of medical students. To carry out this idea would be out of harmony with the work for these last days and with the plans of the Lord.)

### THE DECEPTIONS OF SATAN.

THE light given me is that we shall be tested and proved, that Satan will come to us as he came to Christ,—as an angel of light. The heavenly universe is looking upon us with intense interest. We have been regarded as a people moving under God's guidance, and enjoying a remarkable record of success and prosperity. But a new chapter has been opened. There are among us those who are binding up with the world. They are not standing out in moral independence, trusting to the Lord to carry his work to completion.

I have been instructed to place before our people the instruction given by the Lord to Israel to keep them separate from the world. . . .

It is not the Lord's plan that sanitariums as large as the one in Battle Creek shall be erected. When so large a number of patients are gathered together, it is impossible to give them the religious instruction that God designs the patients in our sanitariums to have. And the erection of so large an institution

centers in one place a work that should be distributed to several places.

The nearer we approach the end of this earth's history, the stronger and more numerous will be Satan's temptations. He will work "with all deceiverbleness of unrighteousness," that, if it were possible, he might deceive the very elect. He will bring in every device to hinder our preparation for that which is to come upon the earth.

In order to fulfill God's purpose for us, we must be taught by the Holy Spirit. Those who have not been taught by the Spirit, however great may have been their advantages in other respects, can not discern spiritual things. They are ignorant, whereas, if they were worked by the Spirit, they would be wise, able to understand the things of God. These things can be understood by those only who are partakers of the divine nature, those who eat the flesh and drink the blood of the Son of God, receiving and obeying his word.—*Extract from letters to a Conference President, April 22, 1902.*

### CHARACTER OF WORKERS NEEDED FOR THIS TIME.

WE are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. . . .

There are those who to-day are standing in perilous places, giving heed to seducing spirits and doc-



trines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, stanch, whole-hearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end.

Workers are needed who understand that the warnings given in the word of God are appropriate for this time. Shall we not pray, and watch unto prayer, and see that we need to be reconverted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages.

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. . . .

The warning comes, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the godhead bodily. And ye are complete in him, which is the head of all principality and power."

Amidst the temptations that abound in these days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even Him who is the Way, the Truth, and the Life, is their Master.

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow-men to the needs of the present hour; men who have an inspiring message to bear against perverted principles; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness.

Many who have known the truth, but who have not nourished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right name. No longer are we to look upon unrighteousness as righteousness. Let every one be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practices that have perverted the faith of some who have enjoyed great privileges and who should now be standing on vantage ground.

We are to respond to God's call to take a decided



stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities.

Satan is watching every opportunity to make of no account the old waymarks, the monuments that have been raised up along the way. We need the experience of the men who through evil report, as well as through good report, have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock.

Series B No. 7

## *Testimonies for the Church*

Containing

Messages of Warning and Instruction  
to Seventh-day Adventists

Regarding Dangers Connected with  
the Medical Missionary Work

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By ELLEN G. WHITE

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PUBLISHED FOR THE AUTHOR



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## A WARNING AGAINST PRESENT DANGERS

SANITARIUM, CAL., NOV. 27, 1903.

FOR months I have had little sleep, because my mind is intensely exercised regarding the work that is being done in Battle Creek. The results of this work are represented to me, and the word given me is that if the company of workers there were divided into several smaller companies, and sent into various localities, very much more good would be accomplished. Cause is always followed by effect.

I am receiving instruction regarding the dependence that is to be placed in God. We are to depend far more on Him and far less on men, who, if they had opportunity and were left to themselves, would lead the flock of God into strange pastures. I am charged with a message to be given at different assemblies, because satanic agencies are linking arms with men who should stand free from all seducing spirits and doctrines of devils. The commission given me is, "Meet it, not always by being present in person, but with the written message. Watch, and when a crisis comes, meet it. There is no time to be lost."

Deceptive theories have been arrested in their development, but they have not been rooted up. Hearts are not changed. There are men who are blinded by Satan's sophistry. They are not converted. The wrong theories which in the past have been met many times and in many places, are ready to spring into life, because the natural heart loves sin, and has been so deceived by Satan's fascinating presentations that in the place of having sensitive consciences and eyes anointed with the heavenly eyesalve, able to detect the deceptive guise of Satan, men do not see the awfulness of sin, but have clothed sin with the beautiful garments of sanctification and purity. They retain the impression that the sin so hateful to God



is a wonderful advantage. The sanctification that they claim, is polluted by the most seductive sin, which in their estimation is righteousness. This corrupting, spiritualistic view of matters is blinding the spiritual eyesight. The religious faith is like an apple worm-eaten at the core. Men who are supposed to be helping have deficient spiritual eyesight. Some things may be said which appear to be excellent. The fruit may apparently be fair and beautiful, without a flaw, but break the apple open, and we see the work of destruction going on at the core. Those who have been in the wrong may be silent in regard to their ideas, but there is death at the core. Their wrong ideas are smothered, but not changed. At a favorable opportunity they will spring into life. Men may flatter themselves that there is seen the working of the Spirit of God in the company assembled at Battle Creek; but in reality there is a power prompting and advising and inspiring that has not the vital principle which comes from a pure "Thus saith the Lord."

My mind is weary with considering what to do next to meet the danger before us. I wish to proclaim, in the very simplest language, the truth for this time. I am exceedingly anxious to use words that will not give any one a chance to sustain erroneous sentiments. I must use words that will not be misconstrued and made to mean the opposite of that which they were designed to mean.

Bible truth, received into the life, will make the heart pure and clean. It will lead to practises that elevate and ennoble the whole life. The thoughts must be kept free from all seductive, spiritualistic ideas that have been brought in by different ones.

I am unable to see into the human heart. But there is One who knoweth the thoughts afar off, and who sees the outcome of these thoughts. When the necessary work is accomplished in the heart, when

the mind is worked by the Holy Spirit, the life will bear the right kind of fruit. The promise will be fulfilled, "A new heart also will I give you." This is what is needed now.

Those who compose the company of workers at Battle Creek are at a disadvantage in many ways. The time they spend in hearing principles and in studies of various kinds, would be of far more benefit to them if they had an altogether different spiritual atmosphere to breathe. The presentation is not good. The prompting of the students to give the most satisfactory reports of the school, is not the best lesson in education. They have had enough of this. Pretense is not the kind of education to give any one. The stimulus of such education does not come from Him who understands the deceitfulness of the human heart, and who never misleads. . . .

My mind is sad beyond expression because the enemy has obtained victories over the minds and hearts and wills of those whom the Lord has been admonishing, saying, "This is the way, walk ye in it." God has been warning them for years, but they would not receive His words and take heed to them: they would not make their works perfect before Him. Some of those who claim to have been teaching the truth present before God a very ragged practise, which He does not accept. They determined to follow their own will and way, and they have been led by the enemy of all righteousness. Satan has been playing the game of life for their souls, and has been stealing away from them the Lord's entrusted gifts, putting in their place his evil sentiments, to be worked out in scientific problems. He has blinded the spiritual eyesight, and deceptive, delusive imaginings are taking the place of the word of life and truth. Some in exalted positions of responsibility are sustaining error in the place of truth. Satan makes his delusions most attractive, clothing error in the garments of



truth, so that it seems the most desirable thing to possess. The minds of many whom we would naturally suppose would see things clearly, are blinded as with a bewitching sophistry of error. If the terribly bewitching, fascinating story is not interrupted, those who are listening to it will become infidels in their belief. There is no safety in their present experience. They need to be convicted and converted by eating the word of God, believing it just as it reads, interpreting it correctly, not weaving the messages sent by God to save His people, into their own sophistries, making them speak in favor of fables that undermine the foundation established by the Lord for His commandment-keeping people.

Satan will continue to bring in his erroneous theories and to claim that his sentiments are true. Seducing spirits are at work. I am to meet the danger positively, denying the right of any one to use my writings to serve the devil's purpose to allure and deceive the people of God. God has spared my life that I may present the testimonies given me, to vindicate that which God vindicates, and to denounce every vestige of Satan's sophistry. One thing will follow another in spiritual sophistry, to deceive if possible the very elect.

NOVEMBER 29.—I awake about one o'clock, and ask the Lord to give me increased faith, that His cause and work shall become more and more manifestly the work of God. When it obtains entrance into the heart, it works with convincing power. Yes, the heart is the place for the truth to begin its work. Truth is to be a power in the life and character. If received and cherished in the heart, it will work as the leaven of a life-giving principle, changing the whole being.

Truth has power to make the sayings of Christ spirit and life. If cherished and respected, it will cause the man to turn from his evil ways. Truth and error can not abide in the same heart. "He that

is not with Me is against Me," Christ declares, "and he that gathereth not with Me scattereth abroad."

Wisdom, intellect, power,—these are not God. But God is the author of all wisdom, all grace, all power. God gave Lucifer his power and wisdom, yet this intelligence was not God himself. We are to know God as He is revealed in His marvelous works. Who by searching can find out God? This is not part of our work. The law of the Lord is perfect, converting the soul. God's character is expressed in the ten commandments. To know God as He is,—this is the science of all goodness and truth and righteousness. We must obey every expression of His character as revealed in His law.

God requires obedience, not for the purpose of showing His authority, but that we may become one with Him in character. We shall find in God the attributes of character needed to form characters after His likeness. We are to form characters that are in harmony with the Deity. Thus our natures become spiritualized in every faculty.

We can not present any correct representation in words of God's glory and majesty. It is beyond expression. But we can enjoy the contemplation of God, and the sense of His presence. We can know of Him all that human beings can bear. We can talk with Him in prayer. At times when our faith goes out to Him completely, we converse with Him, and by faith endure the seeing of the Invisible. Faith reveals Him, and we contemplate all that we can endure. When in times of trouble and perplexity we trust Him fully, we have a living sense of His cheering, all-pervading presence and power. We realize that the Lord is indeed our strength and our portion forever. We can be one with Christ in God. But let us never undertake to define God as an essence. Never, never, venture one step into the way of putting God in the place of the things of His creation.



## A WARNING AND AN APPEAL

SANITARIUM, NAPA CO., CAL., NOV. 20, 1905.

TO THE BATTLE CREEK CHURCH:—

I have words to speak to the church in Battle Creek. My brethren and sisters, you have need now to consider carefully your course of action. Where will those be found who continue in a course of rebellion against God? I am bidden to repeat to you this message: "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against Me."

And again, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire. . . .

"Wash you, make you clean; put away the evil of your doings form before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

"Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord."

How true is the solemn statement, "My people know not the judgment of the Lord." Has not this been repeatedly demonstrated in Battle Creek? Have not men stood up in public assemblies and ridiculed the idea that the burning of our two largest institutions was a reproof and a judgment from God? Could they have seen the presentation given me of what will be in the future, their ridicule would suddenly have turned to mourning.

The burning of these two institutions was verily a judgment from God. And yet men who have been given wonderful advantages and opportunities, and who are capable of understanding the dealings of God with His people of old, have stood up to defy, as it were, the Holy One of Israel, and to make of none effect the working of God's providence in His dealings with His people. Such ones should remember that an unerring record is kept of such utterances, and that they are written in the books. Some are filled with a wicked spirit of resistance and opposition, and this spirit they will continue to cherish till the bitter, bitter end. Unless those who have dared to brave God's will, fully repent and turn to Him in humility and contrition, they will perish with all who do evil and who stand in the way of the work of God. They have chosen the power of worldly law, but they will one day feel the power of a higher law, from



which they have departed, but which it is impossible to evade or escape.

What wonderful truths fell from the lips of Christ when He called His disciples to consider the fowls of the air and the flowers of the field, which obey the orders of God's will. These come to us as lessons of admonition and reproof, for our ingratitude and lack of faith. Gifted with higher, nobler powers than the lower orders of creation, man has nevertheless chosen to disobey his Creator.

Christ Himself, the Son of the infinite God, clothed His divinity with humanity, and came to this world to show human beings what they may become by obeying the principles of heaven. Through His grace they may become partakers of the divine nature, escaping the corruption that is in the world through lust. Clearly God makes known His will to men and women. Evidence after evidence is given of His unwillingness that any should perish. It is His desire that all through believing and obeying His word shall have eternal life. The Saviour's reference to the flowers and the birds is a rebuke to human beings who depart from the plan of God in their behalf, and lower themselves to do acts that dishonor their Maker and Him who came to teach men and women how to practise the virtues that will give them a welcome into the heavenly courts.

In His lessons Christ shows us how we may reveal the pure, unselfish love, and the unquestioning faith, that He manifested in coming from heaven to become one with humanity, that human beings, by living pure, holy lives, might become one with Him, and thus one with God. Keenly does He rebuke all distrust and every phase of unbelief. He invites us to learn to cast all our care upon Him; for without help from Him we can not carry aright the heavy burdens of life.

Unbelief has led many in Battle Creek to the doing

of evil works and to the carrying out of wrong principles. It has led them to strengthen themselves in a wrong course.

"Consider the lilies of the field," said Christ, "how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.)"

What a rebuke to a life of self-serving on the part of those who claim to be disciples of Christ! Are those who claim to be followers of Christ showing anxious care about the things of this life, are they giving first consideration to houses and lands, and business interests? Are they showing the greed, the selfishness, the sinfulness of sharp practises? In the past this was done in our institutions in Battle Creek, and it placed them where the rebuke of God fell on their unrighteousness. His judgments came upon the two largest of our institutions. Before all the world His displeasure was shown by stern judgments. And yet, there are those who, since these terrible experiences, have refused correction and have followed a course of determined obstinacy. Some seem determined to continue doing those things that brought the expression of the displeasure of God upon those who would not heed admonition and warnings. They have kept up a continual defiance against God, and warfare against the testimonies of reproof that He has sent.

Much has been done to hinder the advancement of the great work that God has committed to His people,—the proclamation of the last gospel message to



all nations and kindreds and tongues and peoples. Some who have houses and other property in Battle Creek have shown themselves very much opposed to heeding the warnings that God in mercy has given them to remove from Battle Creek to places where their influence would be of far greater account. But the time is drawing nigh when the judgments of God will be more signally seen in Battle Creek. Many claiming to be believers have dishonored the truth of God. They have diverted His money into wrong channels, to carry out worldly plans. But because of the righteous who are among them the Lord has waited and shown patience. The cause of God has suffered great hindrance because the talents entrusted to His people have not been used in the work of proclaiming the truth, and on every hand we see unworked fields. Saith the Lord, When I visit them for their iniquity, I will punish them for all their greed, and their worldliness, as the Gentiles. I will not spare, unless they repent.

The sentiments of unbelief that were expressed after the judgments of God had come, showed that some would keep up their rebellion until the hour of God's patience is exhausted. Those who have acted as the Gentiles act, will be punished as the Gentiles, only with as much greater severity as the abundance of light given them makes their sin against God the greater. He will not spare, neither will He have mercy, unless there is a thorough conversion of soul, and that repentance which needeth not to be repented of.

What will the believers in Battle Creek do now, is the question? Christ has given me a message to give to them. "That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor

of light." "Redeeming the time, because the days are evil."

There is presented before me the work which has not been done, but which might have been done had those professing to be Christians been Christlike in character. I am bidden to say that all boasting is evidence that Christ's invitation, "Come unto Me, and I will give you rest," has not been heeded. Those who boast show that they are not wearing His yoke, or learning of Him His meekness and lowliness. All pretense is self-deception. When Christlikeness is not revealed in the life, it shows that the Saviour has been excluded from the soul.

Many will never, never have eternal life unless they see the sinfulness of their course of action, and realize how greatly it has dishonored God. They are not servants of Christ, because they do not do His works. The Lord says, Proclaim My message; say to those who have professed to be followers of Jesus, but have dishonored their profession by making false paths for their feet and the feet of others, Repent; for your souls' sake, repent and be converted. You have been going on and on for years against light, against knowledge, until the Laodicean message applies to your case. Many have become corrupted in faith, corrupted in principle. Many have dishonored God, and sold themselves to sin, and in word and deed have helped others on in the strange paths they have chosen, until they do not know what pure religion is. They have sacrificed faith for worldly favor, and are leavened with that which is opposed to righteousness. At first they felt some compunction of conscience, but they refused to turn back, and now hardness of heart is preparing them for hopeless apostasy, and the judgments of God. The appeals of their Saviour have been resisted, His mercy abused, His provisions of redeeming love, made by infinite sacrifice, rejected. His heart yearns over them, His



hand has been outstretched to save, but they turned away, slighting His invitations of mercy. And yet His hand is stretched out still, for our Saviour made provision that all who receive Him shall be given power to become the sons of God.

Infinite treasure has been richly and freely bestowed upon God's people. Says the apostle: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth."

Again we read that "of His fulness have all we received, and grace for grace." And again, "My grace is sufficient for thee: for My strength is made perfect in weakness."

Says the Saviour: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Shall this wealth of grace and power for service continue to be unappreciated, and turned from without relish or appetite? Shall we not heed the words of our great Leader, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me"? "So shall he be My disciples." The privilege of becoming one with Christ is worth more than the treasures of the whole world. God calls upon His subjects to give the world evidence of their thorough loyalty to Him.

In the camp there have been many traitors in disguise, and Christ knows every one of them. God has been dishonored by disloyal subjects, who, were Christ on the earth to-day in human form, would cry, "Crucify Him, crucify Him."

How will it be with the unrepentant sinner hereafter? The higher the position and the greater the light accorded to the man who has become disloyal, and has denied his Saviour, the greater will be his punishment.

To those abiding in Battle Creek, I say, For your souls' sake, let as many as can, get away from its strife and its perils. Some have solemn responsibilities there, and they may have to abide there, even until near the time of the destruction from the Lord, but God will recognize and save every true soul. To those who are seeking their own convenience and pleasure, instead of the service and honor of their Saviour, my message is, "Repent, repent, repent, and be converted. Confess your sins, that they may be



blotted out when the times of refreshing shall come from the presence of the Lord."

There is a great overturning and overturning to take place in Battle Creek. That which has been done there since the General Conference held at Oakland in 1903 will result in the loss of many souls. Men who might have stood in clear light, doing valiant service as ministers of the gospel and medical missionaries, have been accepting false theories and sophistries, which originated with the father of lies, and yet they do not realize that they have changed.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

I am bidden to give this message to you at Battle Creek. Now is your time and opportunity to do the will of God from a sincere, devoted heart. Now, just now, take your stand against the power of darkness which has come in, and has led many souls captive.

The work of the medical missionary is not to deny God, but he who has stood at the head of the medical missionary work has been accepting theories that do away with God. At times he has felt where he was going, and has feared to advance. But again the tempter would place his brilliant representations before him, and he would neglect to flee to the Stronghold that is his only safety.

To those medical missionaries and ministers who have been drinking in the scientific sophistries and

bewitching fables against which you have been warned, I would say, Your souls are in peril. The world must know where you are standing and where Seventh-day Adventists are standing. God calls for all who have accepted these soul-destroying delusions no longer to halt between two opinions. If the Lord be God, follow Him.

Satan, with all his host is on the battle-field. Christ's soldiers are now to rally round the blood-stained banner of Emmanuel. In the name of the Lord, leave the black banner of the prince of darkness, and take your position with the Prince of heaven.

"He that hath ears to hear, let him hear." Read your Bibles. From higher ground, under the instruction given me of God, I present these things before you. The time is near when the deceptive powers of satanic agencies will be fully developed. On one side is Christ, who has been given all power in heaven and earth. On the other side is Satan, continually exercising his power to allure, to deceive with strong, spiritualistic sophistries, to remove God out of the places that He should occupy in the minds of men.

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.

In the word of God warnings regarding this are plainly given, yet fanciful representations and interpretations of truth have been stealing in step by



step, unperceived by men who ought through a clear understanding of the Scriptures, to be prepared to see the danger and sound a note of warning.

In this our day there is need of clear spiritual discernment. Let all who fear God in Battle Creek say, "Who is sufficient for these things?" for blindness hath happened unto Israel, unto teachers and unto those who are taught.

The message given me for the believers in Battle Creek is, Why do you take counsel with men who have not been walking in the counsel of the Lord? Much of the work that is being carried forward in Battle Creek in medical missionary lines is not acceptable to God, because a man stands at the head who is continually filling his mind with sophistries and deceptions. The Lord's voice crieth in the city, "He hath showed thee, O man, what is good, and what doth the Lord require of thee but to deal justly, to love mercy, and to walk humbly with thy God?"

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name: hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."

THE Lord bore long with the perversity of Israel, but the time came when the people passed the boundaries, and fearful punishment fell upon those, who, having had great light, refused to repent and be converted, that Christ should heal them.

## A SOLEMN APPEAL

SANITARIUM, CAL., August, 1903.

I CAN not sleep after one o'clock. My mind is deeply exercised. A presentation has been given me of our dangers. I am strongly impressed that as a people we must reach a higher standard. Is it possible that at this time, this age of the world, we can not discern the signs of the times, which our Saviour when He was upon the earth foretold to His disciples, that He might give the instruction to those who should afterward believe, to help them to prepare for the great conflict?

I am instructed that those who follow on in a wrong course, regardless of the lessons taught by the burning of the Sanitarium and the Review and Herald Office, are revealing the stubbornness of Pharaoh. They are refusing to be admonished by the judgments of heaven, and are pressing on without realizing that these things call them to search their hearts closely, and humble themselves before God. Unless they repent, the Lord will surely repeat His judgments, as He repeated them to the king of Egypt. God bears long with the perversity of men. He sends them decided reproofs and clear light, but if they will not receive the warnings of God, if they persist in following their own will, their own impulses, the Lord will send His judgments, and will not pardon their persistent determination to be like the people of the world.

To invest one person with authority, as has been done in the case of the one who has been standing at the head of our medical work, is forbidden in the Word of God. The Lord will not indorse such movements as our brother has been trying to bring about in his plans. God is not honored, God is not glorified, in these movements, which are not according to equity and righteous judgment. His representation is suf-



ficient to convince any mind that is led and taught of God.

The Spirit of God with its restraining influence is being withdrawn from the earth. All may learn their lesson from the picture now presented in the condition of things in our world. They may see taking place the signs that Christ foretold. Those only who have humbled themselves, and kept their eyes fixed on God, will be safely hidden with Christ in God. And when Christ, who is their life, shall appear, they will appear with Him in glory.

I am sorry, so sorry, that men will be wilfully obstinate, as was Pharaoh the king of Egypt and Nebuchadnezzar the king of Babylon; but so it is. Let all be warned by the messages sent from heaven, that when any man shall exalt his own ways and his own judgment as supreme, he will come under Satan's jurisdiction, and will be led blindfold by him, until his spirit and his methods will conform to the arch-deceiver, little by little, until his whole mind is under the influence of the spell. The serpent keeps its eye fixed upon a man, to charm him, until he has no power to go from the snare.

I now say, Let all beware of men. Let not those connected with our institutions follow the lead of any man, to carry out the policy of the world; for thus they place themselves under the influence of the enemy, and unless the Lord shall interpose, they will have no power to escape from the snare. The Lord is in earnest with us. In His Word He has declared that many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. They will go to great lengths in departing from God.

I have a decided message to bear. Let all take warning. The enemy desires to have his controversy kept up in his way and after his plan, until the harvest is past and the summer ended, and the souls of those who have been leaders under him, lost, with

those who have been deceived by him. God calls upon His people to take heed, and come out of this deceptive controversy. Satan is wide-awake, and he will lose no opportunity to bind men and women to his plans, and to fasten them in such a way that before they are aware of it, they will find a yoke of bondage upon them.

I am instructed to say to the men in our institutions, Be free men. Christ has made you free; then take your stand as God's property, not to be bought or sold under any circumstances. The Lord calls for volunteers, just as He called the fishermen to leave their nets and follow Him, and just as He called Matthew from the receipt of customs. He calls upon them to unite with Him, the greatest Teacher the world has ever known, and to learn from Him how to work for the salvation of souls. "Follow Me," he says, and many will obey the call. God has His men of opportunity, who will leave all and follow Him. The Lord would not have these men bring into their work the practises they have followed in the past; they are to learn of Christ His methods and plans.

The Lord God omnipotent reigneth. The Lord would have every physician connected with His work preparing himself by thorough, entire consecration, for more efficient service. His physicians are not to believe the philosophy of any other physician that lives, unless he reveals the meekness and lowliness, the purity and clearness of principle, revealed in the life of the Saviour. They are to separate from all that bears not the mark of the strictest justice and judgment.

Satan has his allies in men. And evil angels in human form will appear to men, and present before them such glowing representations of what they will be able to do if they will only heed their suggestions, that often they change their penitence for defiance.



I call upon those who would have eternal life to break every yoke. The enlightening of the understanding must become a part of the experience. Sin has darkened the reasoning powers, and hell is triumphing. O, will not men cease to trust in human beings? Can not they discern the excellency of the perfect rule of righteousness that God has given?

The Lord calls upon those who once had a knowledge of the truth, but who have backslidden, to return to their first love, and become reformed, regenerated. The eyes of the mind need to be enlightened by the Holy Spirit, that they may discern between good and evil. Some concessions have been made, but no thorough work has been done to uproot the evil plant of malice, cherished so long because this person and that person did not coincide with plans and ideas of human invention. The root of bitterness has sprung up into intense life, and has borne its poisonous fruit. It still flourishes; for only the tip end of it was plucked off. When sin is removed through the blood of sprinkling, the soul will be melted by a sense of the love of Jesus, and by an abhorrence of sin. Repentance for this or that particular act is not sufficient. The heart must be cleansed. Wrong-doing is the overflowing of the fountain of an unclean, unconverted heart.

There are those who, when wrongs have developed, would not say, I have sinned, but have tried to cover up and excuse the sin of the natural heart. But the heart must be changed, else it will ever be sending forth its bitter waters. He who with loathing of soul sees his defective character, which has so long dishonored Christ, and in contrition asks for forgiveness, will save his soul unto eternal life. Such a one will no longer excuse and vindicate actions that have brought reproach on the cause of God. Repentance is genuine when reformation takes place. He is truly repentant, and his heart will be filled with thankful-

ness that he was not blinded to the very end, when it would have been too late for wrongs to be righted. He will discard the old pharisaical garment of self-righteousness, and will no longer try to patch it with new cloth.

The devil may lock arms with the sinner, and say, "Better let things go as they are. If you confess, your dignity will be hurt, your influence lost." Thus he has gained the victory over and over again.

O, eternal life is worth everything! and to lose it, the man loses everything. Will he give up the struggle? Will he brave it through in defiance of God, or will he show his loathing for the sins he has committed, and say, "Woe is me, that for so long I have been a transgressor of the law of God. Lord, I know that thy law is holy, just, and good. Woe is me that I have tried to preserve my dignity, and in so doing, have lost so much as a steward of Christ's grace. I have been a transgressor, but I will be so no longer. I will repent, while Christ is still pleading for me in the courts of heaven. I will now come into the presence of the Saviour, and touch the holy scepter, and if I perish, I perish?"

My earnest prayer is that not one soul shall continue in transgression and sin. . . . The Lord will surely arouse His people who are watching and waiting and praying. "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."



## A MESSAGE TO OUR PHYSICIANS

June 2, 1905.

I HAVE a message to our physicians. Some of you have lost your bearings under the influence of the false impressions made upon your minds. You flatter yourselves that you are moving under the inspiration of divine advancement, but some are following the false inspiration that deceived the angels in the heavenly courts. Men who have been plainly warned are drinking in delusive sentiments, supposing that they are under the inspiration of truth and righteousness. They are greatly deceived in regard to the ground on which they are standing, and the self-confidence that they are imbibing. These men have been warned, but they do not believe the warning. The word has been sent them, "Be not deceived; God is not mocked," but they are drinking in the sophistry of satanic devising.

Should God deal with men as some who have had great light are dealing with their brethren, they would long since have been in that place where hope is unknown.

Ponder well this statement. The hatred of some toward the ministers of the gospel is very evident. They have been caricatured and placed in a ridiculous light, because they would not be persuaded to do the things that the angel of God by their side impressed them not to do. The hatred manifested to them is recorded in the books of heaven as shown to God, not to man; for God by his Holy Spirit was influencing his servants not to be led to yield to the plans urged upon them.

God calls upon all his ministers and all his medical workers to be on guard. Those who are following the devising and the plans and the subterfuges of the one so determined to have his own way are misrepresenting their Heavenly Father; for God is not instructing

him. Evil angels are leading him on to do a work similar to that which was begun in heaven.

I am awakened in the night season, and am given the message that was given to Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let every man stand in the counsel of God, and not in the counsel of those who have received the seducing sophistry of the science that of late has sought such a prominent place in our work.

I present the word of the Lord: Let every soul aim at perfection of character in all the works and walks of life. This will cost us something that we may not have anticipated. It may empty our purse, but it will keep the soul fortified with clean principles. Our financial resources may be seriously affected, but it will enlarge our Christian experience, and place us on vantage-ground with the faithful of all ages. We shall be in fellowship with God, and with those who in body, soul, and spirit are serving him. Is not this worth everything to us?

Is it not of the highest value to have the power to discern between righteousness and unrighteousness, between truth and error? Would that every man who claims to be doing God service would now realize his responsibility, and maintain that sanctified dignity conferred upon us, by our being chosen as God's representatives in this evil, selfish generation.

To all who serve the Lord in truth and holiness, the heavenly current of grace comes in rich profusion. This grace we are to impart to others. Ever are we to keep the standard uplifted higher and still higher. Do we realize what it means to carry out the principles of truth and righteousness, what it means to repudiate every sentiment leading to high-handed injustice in dealing with God's servants? Men may mistakenly call these sentiments justice, but there is no justice in carrying out the purposes of the adver-



sary. Does the Lord Jesus call upon us to perfect Christlike character, to be perfect, as our Father in heaven is perfect? What does this mean? It means keeping the heart and soul and mind and strength in conformity to the will of God. It means obeying the principles of righteousness in this life, keeping the commandments of God.

I am bidden to say to the church and to the whole world that unprincipled devising is being carried on. Robbery is being committed, and men say, I was given authority to do this thing. Who gave you this authority? and who urged you on in the course that for years you have been pursuing?—It was the father of rebellion, that the cause of God should stand before the world imposed upon and plundered by unprincipled, designing actions.

The time has come when things are to be called by their right name. Sin is sin. The Lord Jesus Christ calls upon the human agencies for whom he has given his life to come to him in humility and contrition. His blood will cleanse them from all sin and every glossed-over iniquity. Some eyes will be opened. But I no longer appeal privately as heretofore to the individuals who have been cautioned and warned, and yet, though disobeying, stand forth in their apparent power and dignity, and claim to be doing the will of heaven, when they are departing from the plain principles of heaven, as given in the Word of God. Could their eyes be opened, they would see that their feet are standing on the very brink of ruin. Let every soul bow himself under the weight of the truth of the law proclaimed from Sinai's mount.

Those who, when reproved by God, stop to reason in regard to the possible humiliation to result from confession and repentance, will never, never travel the narrow path or enter the strait gate. These words were spoken by the messenger of God. Every human agency, man, woman, and child, must be in that spiri-

tual condition that will enable him fully and unreservedly to acknowledge the power and authority of the truth of the words of God, which all must eat and drink in order to have eternal life. The words of God are the bread of heaven. If we would be saved, we must make them a part of the daily life.

Those who justify their course of action in going to law, and that with their brethren in the church, are acting out the spirit that developed the rebellion in heaven. God calls upon those who have light and are followers of Jesus to represent the perfect model upon which every character should be formed. But men have misrepresented God's character by adopting in their life practise a course of action militating against the truth, while at the same time claiming to be loyal. Some are loyal to the enemy of righteousness, but not to the God of truth.

I have seen the caricaturing of men bearing burdens in the cause of God, and that before ministers of the gospel and those who pass under the name of medical missionaries. I have seen the satanic mimicing of God's servants. The actions of the one who did this showed him to be an accuser and an opposer of the servants of God, and yet those present did not reprove nor rebuke him, but by their silence justified the wicked ridiculing of the ministers of God, men who believe in God, and are acknowledged by him as his sons. This sacrilegious misrepresentation is an offense to God, which, if not repented of, will exclude the actors in it from the society of the redeemed in the heavenly courts; for they have perverted the way of the Lord.

Those who claim to be children of God are to place themselves under the discipline of the Holy Spirit. Thus only can they become His representatives, His children by spiritual regeneration. They are required to be conformed and assimilated to His character. His utterances of truth are to be their utterances, and His ways their ways. They are to be partakers of



the divine nature, having escaped the corruption that is in the world through lust.

We need to study the message given to the church at Sardis. "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Dead, and having the name of being alive—what a terrible condition!

Of the one who has been working with intensity of effort to keep up a name, God says, "I know thy works, that thou hast a name that thou livest, and art dead." He has been so occupied with keeping up a name that he has neglected responsibilities of a most solemn character. God looks upon the name as dead, so far as correct influence is concerned. Those who follow in his tread will be dead, destroyed by false representations. There is nothing more dangerous to a professing Christian than to have merely "a name."

If any man in the service of God is devoting brain, bone, and muscle to the getting of a name, the enemy will step in, and will lead him to swell to such proportions that he is useless in the service of God. He may be an excellent evangelist, a gifted teacher, an attractive writer, a man of eloquent prayer, but the enemy takes advantage of his desire for self-exaltation, and leads him to make shipwreck of faith.

An entire transformation is needed in the lives of those who have been in sympathy with the ones who have been and are still striving for a name, and to do those things that God has never appointed them as ministers of the gospel or medical missionary workers to do.

A man standing in the high position of a leader, and yet setting an example of wrong-doing, advancing principles that God repudiates, will be taken in the snare of Satan. He may say wonderful things. He may visit the sick, help the poor, and go through the entire list of activities, and yet never bring honor to God.

When the ambitious leader empties himself of self-glory, when he repents and confesses his sins, when he brings himself into subordination, then there will be hope of him. Until he gains this experience, the Lord has no use for him. Self must die. The character that he has been forming for years must be changed; for his own purpose has been to gain his own way and carry out his own purposes.

It is a miserable delusion to have a name, and yet be without a connection with God, without spiritual life, without Christ, without a sense of God's presence in the soul. "Thou hast a name that thou livest, and art dead."

To him whose ambitions have reached to the ends of the earth, whose activities have followed these ambitions, whose commercial enterprises have been so numerous, I must speak. To those who have for years sustained a course of action that God forbids, I would say, It is time for you to repent before God. Unless you do repent, whatever may be your calling, you will never see the kingdom of heaven. "Watch therefore: for ye know not what hour your Lord doth come."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat



and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

### A SOLEMN WARNING

SAN JOSE, CAL., June 28, 1905.

I WISH to sound a note of warning to our people nigh and afar off. An effort is being made by those at the head of the medical work in Battle Creek to get control of property over which, in the sight of the heavenly courts, they have no rightful control. I write now to guard ministers and lay members from being misled by those who are making these efforts. There is a deceptive working going on to obtain property in an underhand way. This is condemned by the law of God. I will mention no names. But there are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan's sophistries are being accepted now just as they were accepted in the heavenly courts. The science by which our first parents were deceived is deceiving men to-day. Ministers and physicians are being drawn into the snare.

I have sent warnings to many physicians and ministers, and now I must warn all our churches to beware of men who are being sent out to do the work of spies in our conferences and churches,—a work instigated by the father of falsehood and deception. Let every church-member stand true to principle. We have been told what would come, and it has come. The enemy has been working under a species of scientific devising, even as he worked in Eden. I can not specify all now, but I say to our churches, Beware of the representations coming from Battle Creek that

would lead you to disregard the warnings given by the Lord about the effort to make that a great educational center. Let not your sons and daughters be gathered there to receive their education. Powerful agencies have been stealthily working there to sow the seeds of evil.

I must speak plainly. It is presented to me that the condition of things is just what we were warned that it would be, unless the messages of heaven were received by the leaders of the medical work in Battle Creek. But notwithstanding the warnings given, some to whom they have been sent stand up in self-confidence, as if they knew all that it was needful for them to know. They claim that they are right in the sight of God, while they disregard the very warnings God has given, and deny every danger. Thus they show their need of turning away from the seductive spirit that is working to destroy faith in the messages of warning given in the past.

Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing.

One says, "Sister White, I have surrendered." I have waited long to see wherein the surrender was manifested, but there has been a deeper working of the spirit of division than ever before, and a greater determination to do those things that will separate souls from righteousness and judgment and verity.

Again, I say to all, Keep your families away from Battle Creek. Those who have so often opposed the efforts to remove from Battle Creek will some of them be seduced from the truth. The warnings that have come were none too soon. The Lord will again visit Battle Creek in judgment. Those who wish to train their families to be workers in the cause of the Lord can not afford to place them under the seducing influences that will tend to spoil their faith and lead



them to become infidels. I warn those who have acted and are acting a part in this seductive work, to break the spell that is upon them.

Warnings have been sent to many. Let our church-members beware how they allow the influence of those who have turned away from these warnings, to extend from church to church, and to other States.

### THE WARNING REPEATED

ST. HELENA, CAL., July 15, 1905.

I HAVE a warning for our people in all our churches. For years messages have been coming to the leader of our medical missionary work, telling him that he was not carrying that work forward in straight lines. He mingles with it his own spirit, and brings in ingenious inventions to do a work that God has forbidden His denominated people to do. There is a work being carried on through lawyers that is not after the divine similitude. This is manifest in efforts to get possession of property that he does not and should not control.

For years testimonies of warning and correction that God has sent have been neglected. Because of the wrong representations given of matters, the people are in danger of being deceived. For years the Lord has looked with displeasure upon this course of action.

I have done all that I could to encourage the leader in this work to turn to the Lord with full purpose of heart, but he has gone on in his own way, regardless of the light given him. I wish all to understand in regard to this, and to know that brethren of experience should deal faithfully and truly with him, whatever course he may pursue in return. They are not to appear to sustain him. And they should know that

through the science that he has been studying for years, Satan has worked as a wise and intelligent scientist to draw him away from God.

Notwithstanding all the warnings that have been given, he has not changed in principle. His heart is deceptive, and he deceives others. Had he stood by the principles given by the Holy Spirit, he would have been preserved from all this deception and trouble. He has had to suffer the consequences of his own doings.

### REOPENING OF BATTLE CREEK COLLEGE

NASHVILLE, June, 1904.

WHEN I first heard of the reopening of Battle Creek College, I was in great distress; for I knew that this, if managed as some desired, would call many young people there. I knew that this move, if unopposed, would bring results very different from those intended or anticipated by some connected with the movement.

How could we consent to have the flower of our youth called to Battle Creek to receive their education, when God has given warning after warning that they are not to gather there? Some who stand there as leaders and teachers do not understand the real groundwork of our faith. Many of those who have been educated in Battle Creek need to learn the first principles of present truth.

We can not advise our youth to go to Battle Creek to obtain their education when the Lord is calling them away from Battle Creek, that they may be taught the truth for this time. "I will turn and overturn," saith the Lord. Not all the leaders in Battle Creek are safe, reliable teachers; for they are not taught and led by God. Those who have had message after message, and yet have not heeded these mes-



sages, do not know the value of the knowledge that maketh wise unto salvation. . . .

God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of God.

My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived.

I have been instructed that there are in Battle Creek men who are or have been connected with our institutions, who have rejected light, and chosen their own perverse way. Unless these men are converted, they will become Satan's decoys, to lead souls away from the truth. At times they will work to undermine the confidence of those in whose minds they can plant the seeds of doubt and questioning. They hate the Testimonies of reproof sent them, and refuse to follow the light given by God to direct their feet in the right way.

My soul is so greatly distressed, as I see the working out of the plans of the tempter, that I can not express the agony of my mind. Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain?

The tempter is working to gather together at Battle Creek as large a number as possible, hoping that they will receive false ideas of God and His work, and thus make of no effect the impression that God would have made on the minds of those engaged in the medical missionary work and in the gospel ministry. God abhors the great swelling words of vanity that have been spoken by those connected with the Sanitarium. The judgments of God have been visited upon Battle Creek, and these judgments call for humiliation rather than for proud boasting and self-exaltation.

## DANGER TO STUDENTS

SOME think it strange that I write, "Do not send your children to Battle Creek." I was instructed in regard to the danger of the worldly influence in Battle Creek. I have written hundreds of pages regarding the danger of having so large a sanitarium, and of calling so many people together in one place. The young people in Battle Creek are in danger. They will come in contact with error. Years ago I did not think that they would meet these errors right in the sanitariums; but when "Living Temple" came out, and some of our ministers told me that there was in it nothing but what I had been teaching all my life, I saw how great the danger was. I saw that blindness had fallen upon some who had long known the truth. I pray that the Lord will open the eyes of these ministers, that they may see the difference between light and darkness, between truth and error.

As the Sanitarium is now located in Battle Creek, there is presented to me a very clear picture of the result of gathering students to a school in Battle Creek. By His judgments, God has revealed His displeasure at the way in which matters have been carried in the Sanitarium, and in the general management. There has not been a pure, fragrant, wholesome religious influence. The Lord does not design that the Sanitarium at Battle Creek shall be the center of education, drawing students to a place where he has evidenced that His judgments will be executed.

No arrangements should be made to gather a large number of students at any one place. For just as surely as this is done, the stamp of the educator's mold will be imparted to the students' minds and characters. If the mind of the teacher is radical, or if it is not complete, where it ought to be perfect through Christ Jesus, the students will show the defective stamp.



There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above is now to be our purpose.

### DECIDED ACTION TO BE TAKEN NOW

ST. HELENA, CAL., October, 1903.

God has permitted the presentation of the combination of good and evil in "Living Temple" to be made to reveal the danger threatening us. The working that has been so ingeniously carried on he has permitted in order that certain developments might be made, and that it might be seen what a man can do with human minds when he has obtained their confidence as a physician. God has permitted the present crisis to come to open the eyes of those who desire to know the truth. He would have His people understand to what lengths the sophistry and devising of the enemy would lead.

Men have given to our leading physician allegiance that is due to God alone; and he has been permitted to show what self-exaltation will lead men to do. Scientific, spiritualistic sentiments, representing the Creator as an essence pervading all nature, have been given to our people, and have been received even by some who have had a long experience as teachers in the word of God. The results of this insidious devising will break out again and again. There are many for whom special efforts will have to be put forth to free them from this specious deception.

I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just before they entered

the promised land. How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the truths that for the last fifty years the Lord has been giving his people.

Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make Him, in the minds of those who accept them, as nothingness?

These words were spoken to me in the night season. The sentiments in "Living Temple" regarding the personality of God have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil, we are no longer to regard the subject as a matter to be treated with the greatest delicacy. That those whom we thought sound in the faith should have failed to discern the specious, deadly influence of this science of evil, should alarm us as nothing else has alarmed us.

It is something that can not be treated as a small matter that men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences, giving them instead a false science.



During the past night, I have been shown more distinctly than ever before that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers, the truths of the word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker, and will stand the storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action."

I was instructed to call upon our physicians and ministers to take a firm stand for the truth. We are not to allow atheistic, spiritualistic sentiments to be brought before our youth. God has led us in the past, giving us truth, eternal truth. By this truth we are to stand. Some of the leaders in the medical work have been deceived, and if they continue to hold fanciful, spiritualistic ideas, they will make many believe that the platform upon which we have been standing for the past fifty years has been torn away. These men need now to see with anointed eyes, with clear spiritual vision, that in spite of all men can do, "the foundation of God standeth sure," and "the Lord knoweth them that are His."

The message to the Laodicean church comes to us at this time with special meaning. Read it, and ask God to show you its import. Thank God that He is still sending us messages of mercy. Those accepting the theories regarding God that are introduced in "Living Temple" are in great danger of being led finally to look upon the whole Bible as a fiction; for these theories make of no effect the plain word of God.

The tempter is working to gather together at Battle Creek as large a number as possible, hoping that they will receive false ideas of God and His work, and thus make of no effect the impression that God would have made in the minds of those engaged in the medical missionary work and in the gospel ministry. God abhors the great swelling words of vanity that have been spoken by those connected with the Sanitarium. The judgments of God have been visited upon Battle Creek, and these judgments call for humiliation rather than for proud boasting and self-exaltation.

The heavenly messenger turned to those professing to be medical missionaries, and said, "How could you allow yourselves to be led blindfold? How could you so misrepresent the name you bear? You have your Bibles. Why have you not reasoned from cause to effect? You have accepted theories that have led you away from the truths that are to stamp their impress upon the characters of all Seventh-day Adventists. Your leader has been moving the foundation timbers one by one, and his reasoning would soon leave us with no certain foundation for our faith. He has not heeded the testimonies that God through His Spirit has given. The books of the Bible containing most important instruction are disregarded because they say so much about a personal God. He has not known whither his feet were tending. But in his recent writings, his tendencies toward pantheism have been revealed.

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result?—The principles of truth that God in His wisdom has given to the remnant



church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

A mind trained only in worldly science fails to discern the deep things of God, but the same mind, converted and sanctified, would see the divine power in the word. Only the mind that is cleansed by the sanctification of the Spirit can discern heavenly things.

The Scriptures, given by inspiration of God, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Let us go to the Word of God for guidance. Let us seek for a "Thus saith the Lord." We have had enough of human methods. Brethren, awake to your God-given responsibilities. Your judgment, unless perverted by a long practise of false principles, will discern the deep things of God, given by the

Holy Spirit, and your hearts will be made susceptible to the teaching of the word.

May God bring His people under the deep movings of His Spirit. The Spirit makes efficient the ordinary means of grace. God teaches that His kingdom is to be established in the earth, "Not by might, nor by power," but by His Spirit. The Spirit is the efficiency of His people.

I am instructed to say that those who would tear down the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a revival of spiritual life. The spiritual energies of His people have long been torpid, but there will be a resurrection from apparent death.

In the future, God will call for the gifts and talents of men not now actively engaged in His service. Let these respond to His call, putting their trust in the great Medical Missionary. The power that is the life of the soul has not been seen as it must be. It has been smothered for want of spiritual ventilation,—the blending of human effort and divine grace.

God is calling upon His people to work. He comes to them as they idle away the precious, golden moments, and says, "Go work to-day in My vineyard."

By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal



energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power.

Men may still learn the things that belong to their peace. Mercy's voice may still be heard, calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." It is only when spiritual life is given, that rest is found, and lasting good is secured. We must be able to say, in storm and tempest, "My anchor holds." He who builds upon any other foundation than that which has been laid, builds upon shifting sand. God calls for a reformation. But he who seeks to bring about a reformation without the aid of the Holy Spirit's reviving power, will find himself adrift. Those who turn from human foolishness and frailty, from man's seductive arts, from Satan's planning, to Christ, the shepherd and bishop of our souls, will stand secure upon the platform of eternal truth.

### UNITY IN CHRIST

Copied Jan. 16, 1906.

I AWOKE at twelve o'clock, unable to sleep because my mind was so deeply exercised. In my sleep I was talking earnestly with one to whom I had given message after message from the Lord. These messages had not been received and believed, and yet I could not throw off the burden.

The Lord still has His hand stretched out to save, and He will save, if Dr. Kellogg will be humble enough to repent and find his true position. He has been making and still continues to make large human calculations. This is because he does not know the time of his visitation.

If Elder A. T. Jones had been wise to that extent that he could reason from cause to effect, he would have followed a different course. When he sanctioned the reopening of the school in Battle Creek, the message that God had given was made of no effect by the tradition of men. Had a different course been followed, provision would have been made to obviate sufficiently the difficulties that would have to be met after years of dallying. But the work and cause of God have been hindered by the unconsecrated elements in the characters of those connected with the work.

We have a work to do of the highest order to prepare a people to stand in the last days, ready for the issues that will come to Seventh-day Adventists; but we are years behind. Why is it that those who know the truth can not discern the signs of the times?

Christ declared through His prophet, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned."

It is of the utmost consequence that we remember that we have a Shepherd who calls His sheep by name. The Good Shepherd condescended to pitch His tent amid human encampments, to teach His followers the way of life. "The Word was made flesh, and dwelt among us," the chosen sheep of His pasture. In the prayer recorded in the seventeenth of John, the Good Shepherd identifies His interests with those of fallen humanity. Think of Christ, the adored of the angels, in the attitude of a suppliant. He was a mighty petitioner, seeking at the hands of the Father fresh supplies of grace, and coming forth invigorated and refreshed, to impart His lessons of assurance and hope. Look at His kneeling form, as in the moonlit hours He pours forth His soul to the Father. Behold the angels watching the earnest suppliant. His prayer rises to all heaven in our behalf. He is our Elder



Brother, compassed with human infirmities, and in all points tempted as we are, yet without sin.

The disciples often witnessed Christ kneeling in prayer, their hearts broken and humbled. As their Lord and Saviour arose from His knees, what did they read in His countenance and bearing?—That He was braced for duty and prepared for trial. Prayer was a necessity of His humanity, and His petitions were often accompanied with strong crying and with agony of soul, as He saw the necessities of His disciples, who, not understanding their own dangers, were often, under Satan's temptations, led away from duty into wrong-doing. . . .

Every one who becomes a child of God will reveal genuine holiness. Christ said, I sacrifice myself, that they may be sacrificed to the glory of God. Self-glory, whenever cherished, spoils the figure. For the church's good, the members must follow Christ's example of suffering, whether it means shame, imprisonment, or death. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. . . . Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

What an argument of power is the prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

I have repeated this wonderful statement; for it contains the very evidence that we are to present to

the world,—the perfection of unity in the followers of Christ. The members of the church of God must reach this perfection. I can not do more than urge upon them that this perfection is found in unity in Christ. The Saviour has presented before us how much will be gained in working out the unity that will join one believer to another in the perfection of Christian love. . . .

This message I am given to bear, as the Lord's messenger. The unity for which Christ prayed is a sacred pledge of discipleship. Those who enter heaven must be one with Christ. Unless they should bear the same perfection of character that He bore while on this earth, they would spoil heaven. The trial and test is to come here in this world. Here we are to be stamped with the image and superscription of God. The virtue of the grace of Christ will perfect the character of every believer who truly accepts Him. All true disciples are made members of the royal family. All have the new heart, and all blend in perfect harmony. They speak the same thing, though in this world their language may differ. Their manner of expression may not be the same, but their one desire is for the highest end in this life,—the sanctification of the same Spirit. They love as brethren.

Christ's disciples must obey the laws of heaven on this earth, else they will never obey them in the higher world. I call upon every physician, upon every gospel minister, to obey the laws of God in everything. This world is the school in which we are to prepare for graduation into the higher school. We know not who are the chosen of God only as they reveal the education they have received from the Father and the Son, through the Holy Spirit. Christ is their Mediator, their Righteousness, and their unity centers in God. Those who are so stubborn that they will not comply with the prayer of Christ will be



lawless, loveless, impolite. They could not be admitted into the family of heaven. The truth cherished in the heart will work out a blessed unity among Christ's disciples in the lower school of earth. The Lord is dishonored by the contention and strife caused by the unsanctified dispositions of professing Christians.

I have written out fully the instruction that I was commissioned to give. We are now to take our individual selves in hand, and conquer the wicked feelings that rise in our hearts. In allowing the venom of these feelings to flow forth in words, we help Satan in his work. Our church-members need a reconversion, a renewal of the Holy Spirit's power to make them children of God, members of His family. Let every one in our churches now humble his own heart, confess his own sins, and remember that God has a controversy with those who have kept the work from advancing, by their crooked characters, which need to be made all over again.

#### A GREAT OPPORTUNITY SLIGHTED

ST. HELENA, CAL., Nov. 18, 1905.

God designed that the General Conference of 1901 should influence you [the leader of the medical work] to make a decided change in your life-purposes. The testimonies borne before vast numbers of people have as much of a bearing on your life as on any one else connected with the cause and work of God. There were things that you might have righted up on that occasion. These things were presented to me in the light in which heaven viewed them. But you did not change your sentiments. You did not humble your heart, and confess, and become converted. You did not make any radical change in your course of action. I was working hard to bring about an honest change

in regard to the work with which you were connected, and in regard to yourself, fully believing that your future course of action would sustain the impression I was endeavoring to make. I fully believed that if you were an honest man, you would see the need of pursuing an entirely different course of action; that you would accept the light coming to you in the messages that had been given, and work out a thorough change in yourself.

But instead of taking a right position, when something came that did not harmonize with your views, you said, "Somebody has told her." Thus it has been when anything has come that cuts across your track.

But I hoped and hoped that you would change, until I was instructed that the words meant to encourage you to take the right stand were exerting the opposite influence on you. A condition of things has come about that has opened the door to the enemy. Old thoughts, which were never killed, have had a resurrection, and the ideas set forth in "Living Temple" is the result.

The only course that I could pursue in order to stand in a correct light before the people was to let all know that the Lord has been sending you messages all along the line, from your first connection with the Sanitarium: that your errors had been reproved by the Lord: that you had been warned that your course of action in disparaging the ministers of the gospel, was against Jesus Christ, who gave them their work to do. Your true position has been laid out distinctly, but in the past the members of the Medical Missionary Association have known little of this.

Instruction has been given me that the light should now come in clear lines to those associated with you, lest they be led astray. It was presented before me that when you did things which your associates knew were not right, they did not act as faithful shepherds, to tell you your mistake, because you would not ac-



knowledge that your course of action was wrong, and would not receive anything that did not harmonize with your ideas.

When messages have been placed in your hands to correct your course of action, you failed to give your associates the benefit of the instruction received. You yourself have not been left in darkness, but your associates have been in regard to your being out of the way. Your wrongs were reprov'd, but they were none the wiser.

I am now instructed to place before our people the warnings given in regard to the medical missionary work — that this work was not to be a separate work, but was ever to be the helping hand of the gospel. The enemy influenced men to devise special documents to be signed. This was a snare to those who signed, to the institutions connected with the Battle Creek Sanitarium, and to yourself. You were acting in the capacity of one of authority and of chief influence, having oversight of these institutions. There was no need for the warnings on this point to be given more than once, but they had to be repeated over and over again. The light given, unheeded, had to be repeated, more and still more forcibly, that it might be shown that these methods and plans were not after the Lord's order.

You had your post of duty in the medical missionary work, but you were embracing responsibilities that God had not laid upon you, and men who should have obtained an experience for themselves, were being encouraged to bind themselves up with you, and to lean their weight upon you, in the place of leaning upon the great Medical Missionary, whom all physicians should make their Strength.

There has been growing up a spirit of criticism, and a lack of faith in the gospel ministry, and this has

continued until the present time. Now the publication of "Living Temple" has brought about a crisis. If the ideas presented in this book were received, they would lead to the uprooting of the whole construction of the faith that makes Seventh-day Adventists a chosen, denominated people.

The light that has been given I dare not withhold. The Lord has appointed me as His messenger, and I must speak the words He gives me. The testimonies that have been given by the Lord for nearly half a century in regard to the ministerial work, and the management of our sanitariums, must come before the people, that our brethren and sisters in the faith shall understand the light that God has been pleased to give regarding the different branches of the work to be carried on at this time.

Pantheistic ideas regarding God in nature are framed by Lucifer, the fallen angel. The strange part of the matter is that these ideas have been accepted by so many as beautiful truth. But that which they think is light will lead them into dense darkness. It is a distinguishing feature of the experience of Seventh-day Adventists to give glory to God. When we give glory to human agencies, when we have unlimited confidence in man, speaking of the excellence that we suppose him to possess, we worship we know not what. Let God be exalted. Let frail, erring human beings humble themselves before Him.

The time will come when I must speak much more plainly, and warn our brethren in plain tones not to be led astray with the false theories of "Living Temple." I have been shown the seductive nature of the sentiments it contains, and that which has been declared over and over again, I need not repeat. These representations are said to be in harmony with the sentiments in Sister White's published works. Those who make statements such as this are doing my books great injustice. Let all bear in mind that state-



ments from my books may be taken out of their setting, and placed in such connection as to make it appear that the sentiments in "Living Temple" are sustained by Sister White's very words.

A sense of duty to my Lord leads me to speak. The time for action has come. I have had much to say of the glory of God as seen in His created works, but never have I left the impression that our God Omnipotent, who ruleth in the heavens and fills all the heavens, is to be found in flower, and leaf, and tree. What I have said of God's works in nature, was meant to lead the mind from nature to nature's God, to show that all the glory should be given to Him who ruleth in the heavens, controlling all things in heaven and in earth. Men are to discharge their duty to God. They are to have reverence for, and a knowledge of, a personal God. They are to praise and glorify His name as the One who has placed many beautiful things in this sin-corrupted earth, that from the child to the man and woman of mature years, all may see that God loves His family here below. He so loves us, that He gave us a tangible proof of His love, by sending His only begotten Son to bear the sin of the world, that whosoever believeth in Him should not perish, but have everlasting life. God desires us to think of the height and depth and breadth of His measureless love, which is without a parallel, and to remember that we are His purchased possession. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We are to act as in the sight of the heavenly universe, conscientiously discharging our obligations to our Creator.

The world is to be taken captive by Satan's deceiving representations. Where then is our security? How shall we guard against Satan's bewitching artifices?—By reading the Word of God with an

intensity of desire to know Him in the light of revelation which He has left on record of Himself; by meditating upon His precepts diligently. We are to obey His commands, afraid to venture out of the path of divine revelation, and to indulge in fallacious reasoning.

We are to realize that if we work the works of Christ, we shall not unite with the world. The Holy Spirit will give us a clear, distinct message to the world. If we will come into close relation to Christ, we shall have a part to act in carrying forward the work of present truth for this time. We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God. But when a man goes forth in human sufficiency, then the enemy comes in and inspires him, and he knows not what manner of spirit he is of. The Lord saw this, and instructed me that at the General Conference held in Oakland, I should hold no conversation with you.

#### THE RESULT OF A FAILURE TO HEED GOD'S WARNINGS

SANITARIUM, CAL., Jan. 1, 1904.

We have now come to a period in our history when there is great necessity of more than human wisdom. I carry a burden night and day. I dare not move by impulse. I dare not remain passive, and do nothing. Yet I am forbidden to engage in controversy with men whom the Lord has distinctly represented to me as being in great danger of misinterpreting their own spiritual condition. They are spiritually blind—as verily blind as were the men who in Christ's day claimed to be able to see, but who could



not discern their true condition. Many are being led astray. The blind are leaders of the blind. And unless these deluded souls, both the leaders and their followers, are converted and transformed, they will not, can not, be laborers together with God.

We are now in a perilous position. Our only hope is to follow on earnestly, determinedly, and to leave the events for the Lord to manage. I tremble for the men who have not walked in the footsteps of the self-denying, self-sacrificing Redeemer. I greatly fear that they will become lost in the fog and the quicksands, and never be overcomers. I can not endure the thought of their remaining deceived. And although they have greatly erred by not following in the footsteps of our heavenly Leader, Christ Jesus, some refuse to confess their errors. They persist in trying to make it appear as if they have made no mistakes, and have not been led by seducing spirits, when *I know that they have*; for thus saith the One who is truth,—and no lie is of the truth.

The ways and works that have been developed in Battle Creek since the General Conference of 1901, cause me to tremble for those who are there; for many have been acting as if blinded by satanic agencies. Little do these men know of the bearing that their leading position of influence has had on the minds of men who should never have had a trace of the experience and the example that they have had with the one who has long stood in the position of physician-in-chief. No dependence can be placed in a man whose words and actions reveal that he is spiritually blind. The leading physician of our medical work maintains that he has never departed from the truth, and yet the testimonies state that he is not familiar with the Bible foundation of truth. What can be said regarding a man who claims to have walked in the path of righteousness, in accordance with the Lord's guidance, ever since he has been old

enough to understand God's will, and yet who in his life-practise disregards a plain "Thus saith the Lord"? He has a bewildered mind, an uncertain experience.

Encouragement has often been given him,—a word here and a word there,—to show him a way of escape from his peril. He has been represented as one who is slipping over a precipice, and the hand of Christ is the only one outstretched to save. Notwithstanding these plain warnings of danger, he sees not his peril. He does not realize his condition. But God knows all things; He is infinite in knowledge and in all wisdom concerning the real condition of every man. Our thoughts are open before Him. And as God knows all things, He knows the mind of every man that He has created. We are the work of His own mind, through Christ Jesus.

Man's mind, although divinely created, may be worked by another power, as was the mind of Adam, a man who had walked and talked with God. He who foresees all things, could, in His providence, have kept and directed Adam and Eve, if they had heeded the warning against evil. But they allowed themselves to be allured by the seductive influence of Satan's voice. The enemy, speaking through the serpent, lied against God, and bore false witness of the Creator. Satan exalted himself in preference to God. The sinless pair were beguiled, and believed the false statements made regarding God. So fully were they seduced, that they could not discern the power that was leading them into apostasy.

And thus it has been in the case of the one who has long stood at the head of our medical work. He often declares that he has always believed the messages God has given through Sister White; and yet he has done very much to undermine confidence in the validity of the testimonies. Many have accepted so fully his version of plain messages, that the testi-



monies have come to have no effect on them. As a result, not a few have gone into infidelity. O, how many he has influenced to view things as he has viewed them! How often he has led others to think, "Somebody has told Sister White"!

I leave this matter as it now stands; for I am pained beyond measure because our brother's spiritual views are not founded on a solid basis. The man can never be relied upon in the future, unless heart and soul, mind and strength, are entirely changed, revamped. As matters now stand, I can not see how there can be Christian unity between the medical missionary work as led by those in error, and the gospel ministry. There can be no unity without a decided change in the one who has stood as leader of our medical work. If he yields fully, and is born again through the agency of the Holy Spirit, he may have imputed to him the character of Christ. But I can not see any safety in his continuing to bear the responsibilities he has borne, in the supposition that all his ideas are sound, when I know for a certainty that the conditions now existing reveal another state of affairs.

O, how much I desire to see the one who has been looked upon as the leader of our medical work, saved, if possible! He is one that must be born again. He must be reconverted in speech and in spirit, and pass through a transformation that will enable him to discern between light and darkness. At the present time, if his ministering brethren differ with him in judgment, and work contrary to his plans, he often has no use for them. Thus it has been for years, and message after message has the Lord sent in warning, but the one to whom they have been sent has refused to hear. And even when these ministers are doing the very work that God has assigned them, still by his words and representations he has often placed them before others as men who are not true. Thus

differences of opinion, cherished and dwelt upon, are implanted in the minds of many.

The Lord can not with impunity allow men to carry on a work that creates variance and unbelief. But these evils will be repeated, unless the one who for years has been bearing the responsible position of physician-in-chief in our medical work, becomes a new man in Christ Jesus. God has given him many, many words of encouragement, as well as words of reproof; but the encouragement has all been given on condition that the man occupying so responsible a position as he has occupied, be changed in mind and judgment, becoming a Bible Christian in purpose and character. So long as he remains unconverted, there can not be brought about a blending of the missionary work of which he has been looked upon as the leader, with the gospel ministry. For years the Lord has instructed me that so long as his associates accept as genuine his representations, the medical missionary work will stand in need of a physician.

The spirit of contention that some have revealed, has greatly retarded the progress of the Lord's work. We are all to unify on the proper basis of unity. God has pointed out the results of certain actions that can never be sanctioned by His servants; and notwithstanding these plain messages of warning and entreaty, the same acts of wrong-doing have been persistently repeated. This course can not long be passed over in silence; for I have been instructed by the Lord that the people have a right to know and understand that for the past twenty years God in His mercy has been giving to our physician-in-chief light that has never been given to the churches. This light has shone upon our brother's pathway, in order that he might be prevented from pursuing a course that God could not approve and bless.

Notwithstanding this light, the human agent has permitted the enemy to implant in his heart a spirit



of self-exaltation. He has borne many heavy and varied responsibilities that no one man is able or fitted to carry. And in all this he has allowed others to gain the impression that his course has constantly been justified by the witness of the light given him through the testimonies; whereas, many of these messages were reproofs. Many details of past experiences could be outlined, if this were necessary. It seems as if our brother will not understand or see the part he has acted in these matters. But everything is thoroughly known to God.

The vast fabric that has been woven by our medical missionary leaders into the web of God's cause for these last days, bears not in many respects the decided marks of God's direction. The pattern is positively forbidding; and if the whole history of God's dealings with these leaders should be revealed, as it may have to be, then there would be brought to view matters the publication of which years ago would have set the people right. Long has God borne with the erring, and the people know but little about the instruction and the admonitions that have been given; hence they have been unable to understand clearly all features of the present controversy. Strong representations have been made by those whose course God has reproofed, and thus most objectionable features have been made to appear against those whom God has been using for the salvation of our medical missionary leaders.

God knows all the actuating principles of the minds He has formed, and with what spirit they will act when under temptation. He has witnessed the persistent, rebellious course of some whom He has forbidden to follow their own plans and devisings, but who refuse to cease their evil-doing. The ways of man are before the Lord, and He pondereth all his goings. He knoweth the thoughts that come into every mind. The eyes of the Lord are in every place.

He looketh to the ends of the earth, and seeth under the whole heavens. The Lord searcheth all hearts.

## STANDING IN THE WAY OF GOD'S MESSAGES

SANITARIUM, CAL., Dec. 4, 1905.

ONE thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need to-day all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now.

If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning.

Our souls need the quickening from the Source of



all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,—Seventh-day Adventists.

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to His commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire. But this could not destroy the message; for the word of God will never return unto Him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be

written in the roll, and repeated the very message that had been rejected, caused the latter to be written, and added a great deal more to it.

Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent His message, but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who should have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God, and show that repentance that needeth not to be repented of.



Thus saith the Lord, I am the high and holy One who inhabiteth eternity. The Lord God will be vindicated in the interest He was taken to bring men to repentance, that they should see their crooked ways and turn and be converted. But ministers and doctors have stepped in between God and men reproved, and have made of no effect the reproofs He has sent, notwithstanding that the warning was to save erring men, and turn them from their wrong course of action, that their usefulness should not be destroyed. . . .

The Spirit who asked Zechariah, "What seest thou?" to which he answered, "I see a flying roll," also caused an angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him [let no glory be given to erring, sinful men]; for the hour of His judgment is come." Many indeed will not understand, but will stumble at the words contained in the roll.

### COME OUT AND BE SEPARATE

SANITARIUM, CAL., November, 1905.

I HAVE not been able to sleep during the past night. Letters have come to me with statements made by men who claimed to have asked Dr. Kellogg if he believes the testimonies that Sister White bears. He declares that he does, but he does not. He sent a sensible letter to me while I was at Melrose, Mass., saying, "I have surrendered." But he has not spoken or acted as a man who has surrendered. He has felt bitterness of soul against the Lord's appointed agencies who have occupied the position of president of the General Conference. He has hated them. Has he surrendered that gall of bitterness? The Lord will

not accept anything that he affirms which is false.

The whole of the matter is not revealed. I have been waiting to see the least evidence of surrender. The word of the Lord to me is, "He is only gathering his forces for another display to magnify himself. The ministers of God are being drawn in and deceived by his science. He is doing all in his power to create a division between the medical work and the ministry of the word. He has his messenger going forth to test the pulse of God's people, and please him by disparaging the strength of the ministerial force."

This large work and its sure results are plainly presented to me. I am so sorry that sensible men do not discern the trail of the serpent. I call it thus; for thus the Lord pronounces it. Wherein are those who are designated as departing from the faith and giving heed to seducing spirits and doctrines of devils, departing from the faith which they have held sacred for the past fifty years? I leave that for the ones to answer who sustain those who develop such acuteness in their plans for spoiling and hindering the work of God.

If — had come into line, the work of God would have been years in advance of what it now is. He would have connected himself with the Lord, and Christ would have worked through him.

The Lord would now have a straight-forward, decided testimony borne regarding every point of present truth. We are a denominated people, and we are not to yield up our faith to the science of human sophistry.

NOVEMBER, 1905.—I slept well during the past night, from seven o'clock until half-past two. It is the Sabbath of the Lord, and I shall speak in the church at St. Helena this morning. My health is very good. I attend to my writings continuously, that everything may be in readiness if I should be taken away at a moment's notice. I do not regard



that time with any fear or distrust. I am heeding to the best of my knowledge the message that Christ came from heaven to give John, as recorded in the first, second, and third chapters of Revelation.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye already have hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."

I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers — the Father, the Son, and the Holy Spirit — those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . .

There will have to be a second conversion in the hearts of some of our leading medical fraternity, and a cutting away from the men who are trying to guide the medical ship into the harbor, else they themselves will never reach the haven of rest. Christ calls, Come out from among them, and be ye separate.

I write this because any moment my life may be ended. Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy, and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform. All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back



when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit.

The Holy Spirit never has, and never will in the future, divorce the medical missionary work from the gospel ministry. They can not be divorced. Bound up with Jesus Christ, the ministry of the word and the healing of the sick are one.

The fifty-eighth chapter of Isaiah contains instruction for to-day. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." God does not accept Dr. Kellogg as His laborer, unless he will now break with Satan. The work would not have been hindered as it has been for the past several years if Dr. Kellogg were a converted man. "Come," I call, "come ye out and be separate from him and his associates whom he has leavened." I am now giving the message God has given me, to give to all who claim to believe the truth: "Come out from among them, and be ye separate," else their sin in justifying wrongs and framing deceits will continue to be the ruin of souls. We can not afford to be on the wrong side. We can not afford to cover the truth with scientific problems. We urge that decided changes be made, and no more stumbling-blocks be placed before the feet of the people of God. Let every soul put on the gospel shoes. Let every soul pray and work, placing their feet upon the foundation Christ laid in giving His life for the life of the world.

## Testimonies to the Church

Regarding

### The Strengthening of Our Institutions and Training Centers

and

### A Plea for Medical Missionary Evangelists

By Ellen G. White

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass."

"They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering."

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

Pacific Press Publishing Company

Mountain View, California

1907



## Introductory

The world's need of the last gospel message calls for thousands of well-trained evangelists. And a study of the prophecies shows that the time to work is short. Therefore we have a double reason for prayer that the Lord of the harvest shall send forth many laborers into the harvest.

A study of the following pages containing selections from the many messages of encouragement and counsel sent to individuals, churches, and conferences during recent years will lead, we trust, to a clearer sense of our responsibility in the matter of strengthening the institutions which are to be largely instrumental in the training of workers.

We are mailing this tract to all Seventh-day Adventist ministers whose addresses we have. Any one who is overlooked or missed may secure a copy by writing to his conference secretary.

Others who desire copies will be supplied from our publishing houses or state book depositories. Prices, five cents each; three cents each in lots of twenty-five.

PUBLISHERS.

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## The Lord Loveth a Cheerful Giver.

SANITARIUM, CAL., March 8, 1907.

I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work.

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart—the entire being—to His service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. O, that all our churches might see and realize the infinite sacrifice of Christ!

Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving



and praise, and there seemed to be a reformation such as we witnessed in 1844. Yet some refused to be converted. They were not willing to walk in God's way. And when, in order that the work of God might be advanced, calls were made for liberal free-will offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers.

As a people, we have been benumbed. Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy.

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and lose our present opportunities for labor. We need now to awake out of sleep, and to labor earnestly to warn those in the highways and in the by-ways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry.

The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor,—labor earnestly and wisely,—while probation lingers.

Among the members of our churches, there should be more house-to-house labor, in giving Bible-readings, and in distributing literature. A Christian character can be symmetrically and completely formed, only when the human agent regards it as a privilege to work interestedly in the proclamation of the truth, and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world.

Every church-member should cherish the spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our example. For our sake He became poor, that we through His poverty might be made rich. He taught that all His followers should unite in love and unity to work as He worked, to sacrifice as He sacrificed, to partake of His sufferings, that they may be partakers of His glory.

The Lord now calls upon the members of the Seventh-day Adventist church in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work. By their liberality in making gifts and offerings, He desires them to reveal their appreciation of His blessings, and their gratitude for His mercy.

My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God, and that are waiting for their



portion of the \$150,000 fund which has been called for by the General Conference Committee.

Let not the work on the Nashville Sanitarium, and the Takoma Park Sanitarium, be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise, and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists.

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of His goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off.

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do His will without murmuring or complaining.

## Centers of Influence and Training.

The third angel's message is to be proclaimed to every nation, kindred, tongue, and people. The entire world is to be warned. There are still many new fields to open. There are many cities to be worked. We stand before the world as God's denominated people; and we must do our appointed work. We are not to obey the principles of the world; we are not to conform to its customs; we are to be a peculiar people, zealous of good works.

In establishing institutions where many young men and young women are to be trained for service, we have often sought to secure land, where our workers can have buildings of their own. The formation of the people of God into visible societies gives them marked power. We do not design to make large, conspicuous centers. But as God's standard-bearers we are gathering together, and the work is going on. Sanitariums must be established, schools started, and meeting-houses built.

Wherever we center our forces to establish memorials for God, the light of truth is to shine forth in clear, bright rays. It is essential that light be added to light, to accomplish the object that God desires to have accomplished. When believers are gathered together in church capacity, they are placed on vantage-ground, where they stand independent of the world.

Repeatedly the Lord has instructed us that we are to work the cities from outpost-centers. In these cities we are to have houses of worship, as memorials for God; but the institutions for the publication of



our literature, for the healing of the sick, and for the training of workers, are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life.

It is in harmony with this instruction, that meeting-houses have been purchased and rededicated in Washington and in Nashville, while the publishing-houses and the sanitariums at these centers have been established away from the congested heart of the cities, as outpost-centers. This is the plan that has been followed in the removal of other publishing houses and sanitariums into the country, and that is now being followed in Great Britain with regard to the London publishing house and also the training-school there. We are now given opportunity to advance in the opening providences of God by helping our brethren in these and many other important centers to establish the work on a firm basis, in order that it may be carried forward solidly. The Lord is calling upon us to "strengthen the hands of the builders" in many parts of the world.

Much light has been given regarding the rapid development of institutional work in connection with the proclamation of the third angel's message. In "Testimonies for the Church," Volumes 6 and 7, the necessity of establishing many missionary agencies throughout the world, is clearly outlined.

"Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their cooperation.

"As the message of truth advances into new fields,

it is God's purpose that the work of establishing new centers shall be constantly going forward. Throughout the world His people are to raise memorials of His Sabbath,—the sign between Him and them that He is the One who sanctifies them. At various points in missionary lands publishing houses must be established. To give character to the work, to be centers of effort and influence, to attract the attention of the people, to develop the talents and capabilities of the believers, to unify the new churches, and to second the efforts of the workers, giving them facilities for more ready communication with the churches and more rapid dissemination of the message,—all these and many other considerations plead for the establishment of publishing centers in missionary fields.

#### TRAINING-SCHOOLS FOR WORKERS.

"Our institutions should be missionary agencies in the highest sense, and true missionary work always begins with those nearest. In every institution there is missionary work to be done. . . . As our publishing houses take upon themselves a burden for missionary fields, they will see the necessity of providing for a broader and more thorough education of workers. They will realize the value of their facilities for this work, and will see the need of qualifying the workers, not merely to build up the work within their own borders, but to give efficient help to institutions in new fields.

"God designs that our publishing houses shall be successful educating schools, both in business and in spiritual lines. Managers and workers are ever to keep in mind that God requires perfection in all things



connected with His service. Let all who enter our institutions to receive instruction understand this. Let opportunity be given for all to acquire the greatest possible efficiency. Let them become acquainted with different lines of work, so that, if called to other fields, they will have an all-round training, and thus be qualified to bear varied responsibilities."—*Vol. 7, pp. 144-147.*

#### EXTENT OF THE WORK.

"God has qualified His people to enlighten the world. . . . They are to extend His work until it shall encircle the globe. In all parts of the earth, they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work. . . . The Lord's solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities,—in every place where the light of the third angel's message has not yet dawned. To every one is to be given the last call to the marriage supper of the Lamb."

"God is calling upon His people to give Him of the means that He has entrusted to them, in order that institutions may be established in the destitute fields that are ripe for the harvest. He calls upon those who have money in the banks to put it into circulation. By giving of our substance to sustain God's work, we show in a practical manner that we love Him supremely and our neighbor as ourselves."

"Great light has been shining upon us, but how little of this light we reflect to the world! Heavenly angels are waiting for human beings to cooperate with them in the practical carrying out of the principles of truth. It is through the agency of our sani-

tariums and kindred enterprises that much of this work is to be done. These institutions are to be God's memorials, where His healing power can reach all classes, high and low, rich and poor. Every dollar invested in them for Christ's sake will bring blessings both to the giver and to suffering humanity.

#### EXTENSION OF THE WORK IN FOREIGN FIELDS.

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world. . . .

"The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power. . . .

"Let us rejoice that a work which God can approve has been done in these fields. In the name of the Lord, let us lift up our voices in praise and thanksgiving for the results of work abroad.

"And still our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—*Vol. 6, pp. 23-29.*



## The Establishment of Memorials at Washington, D. C.

I have written much in regard to the need of making decided efforts in Washington, D. C. An important work is to be done in this city. If there is any place in the world where the truth should be fully presented, it is in the city that is the very heart of the nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws.

It has seemed strange to me that in past years our work was not better represented at Washington. For many years I have been anxious to see a sanitarium established in this place. A medical institution in Washington will greatly help in opening the way for the truth to be presented. God has counseled us that if the sanitarium work shall be carried forward in the right manner, it will be a means of doing great good.

Regarding the importance of establishing medical missionary work in Washington, D. C., I wrote to our brethren and sisters there, January 11, 1905, as follows:

"In Washington, the sanitarium work should make rapid advancement. In our Washington work, wise, competent physicians, efficient managers, and nurses with the very best qualifications, will be needed. Earnest, devoted young people also will be needed to enter the work as nurses. These young men and

women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body.

"The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and the suffering. Through the ministration of these nurses, those who have heretofore taken no interest in religious things will be led to ask, 'What must I do to be saved?' The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of His grace be felt, and His restoring power be exercised.

"It is for the object of soul-saving that our sanitariums are established. In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?—The need of the soul for the peace of Christ. Poor, sad, human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, 'Ho, every one that thirsteth, come ye to the waters.' 'Come to Me, that ye might have life.'

"It is that thirsting souls may be led to the living water, that we plead for sanitariums,—not expensive, mammoth sanitariums, but homelike institutions in pleasant places.

"The sick are to be reached, not by massive buildings, but by the establishment of many small sani-



tariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls.

"From our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, 'Lo, I am with you alway, even unto the end of the world.'

"I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us in it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord.

"Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The work of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus."

The sanitarium at Takoma Park is to be a source of strength to the school already established. The school

and the sanitarium may be a help one to the other. The students of the school may assist in the erection of the sanitarium buildings.

The establishment of the work in Washington is creating a wide-spread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature.

The Lord calls upon us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

I thank God in behalf of those who have already sent in offerings to the work in Washington. I thank Him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work.

There should be no delay. The cause of God demands our assistance. I pray that the Lord may impress those who have means to spare to place it in the Lord's treasury, to be used to His fame's glory. We ask all, as the Lord's stewards, to put His means into circulation, to provide facilities by which many shall have the opportunity of learning what is truth.



## THE NASHVILLE SANITARIUM.

## Centers of Influence in the Southern States.

"A good beginning has been made in the Southern field. In the forward march of events, the Lord has wrought most wonderfully for the advancement of His work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed.

"In the night season I was taken by my Guide from place to place, from city to city, in the South. I saw the great work to be done,—that which ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for those where the way has opened for a beginning to be made."—*Testimonies for the Church*, Vol. 7, p. 231.

"I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter His opening providences.

"The Lord has set the seal of His approval on the effort to establish memorials to His name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there makes the city a favorable place in which to carry on the various phases of our work. . . .

"Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O, how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers should be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord. . . . The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated."—*Review and Herald*, Sept. 7, 1905.



## Our Huntsville School as a Training Center

It is cheering to know that in the Southern States of America a few faithful laborers have made a beginning here and there in giving the third angel's message to the colored race. It is also cheering to know that among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who have bravely borne a burden of labor for the colored people. The Lord has been working with and for the tried laborers in the South. There has been laid a foundation that will be as enduring as eternity.

And yet, all the work that has been done is only a beginning, as it were. Our people have put forth only a small part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. God is now calling upon His people to take advance steps in the South. He is calling upon us to place in the hands of those on the ground means sufficient to enable them to do an aggressive, quick work.

### THE TRAINING OF WORKERS.

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need colored workers, O, so much! to labor for their own people everywhere, and especially in those places where it would

not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. I have often received divine instruction in regard to this institution, showing what manner of school it should be, and what those who go there as students are to become.

The students of the Huntsville school are to be given a training in many lines of service. They are to learn how to present the truth for this time to their own people. Not only are they to be taught to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people,



it is not highly educated men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be greatly blessed. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through those who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

The Lord says, I will take illiterate men, obscure men, and move upon them by My Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me. "Not by might, nor by power, but by My Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women during the days of His earthly ministry. He was a true

missionary everywhere He went. His followers are to go about doing good, even as He did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can help a class that ministers do not reach.

#### MEDICAL MISSIONARY WORK.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus Christ is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching



the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training-center for medical missionary workers.

#### REDEEMING THE TIME.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The

Lord lives and reigns. And He expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort He will add His blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these persons, and of teaching them how to engage in the work of saving souls. When they go into the field, God will cooperate with them, and give them the victory.



## A Plea for Medical Missionary Evangelists

### IMPORTANCE OF THE WORK.

The end of all things is at hand. The signs foretold by Christ are fast fulfilling. The nations are angry, and the time of the dead has come, that they should be judged. There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls.

May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and the byways. He loves us with an everlasting love.

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will cooperate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs.

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit, and they are life."

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of



life, which will restore to them peace and hope and faith in Christ Jesus.

Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. Let many now ask, "Lord, what wilt Thou have me to do?" It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and still farther, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God.

The Lord speaks to all medical missionaries, saying, Go, work to-day in My vineyard to save souls. God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We can not afford to spend the time working at cross purposes with God.

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them; and they close their eyes to the great field neglected and unworked in which un-

selfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this, abuse their power, and do a work that the Lord repudiates.

#### THE TRAINING OF WORKERS.

If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.

Those connected with our schools and sanitariums are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God, and will make its impression on human minds.

The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.

The Lord must be given an opportunity to show men their duty, and to work upon their minds. No one is to bind himself to serve for a term of years under the direction of one group of men or in one specified branch of the Master's work; for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction



regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His word.

Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why?—Because the Saviour's plan of work has not been followed. God's money has been misapplied. In many places practical, evangelistic medical missionary work is being done; but many of the workers who should go forth as did the disciples are being collected together and held in a few places, as they have been in the past, notwithstanding the Lord's warning that this should not be.

Many of the men and women who should be out in the field, working as medical missionary evangelists, helping those engaged in the gospel ministry, are collecting in a favored locality, acting over the same program that has been acted over in the past, confining the forces, binding them up in one place.

#### NURSES TO BE EVANGELISTS.

Christ, the great Medical Missionary, is our example. Of Him it is written, that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all man-

ner of sickness and all manner of disease among the people." He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. To-day they are not to be separated.

The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness.

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, He will approve and cooperate with us.

Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed to-day by those to whom He has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others.



There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose.

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and the lower classes. The way for this work is best prepared by the efforts of the faithful canvasser.

Many will be called into the field to labor from house to house, giving Bible-readings, and praying with those who are interested.

Let our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.

Workers—gospel medical missionaries—are needed now. We can not afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to

their necessities not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease.

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all; easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others, did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact.

Christ stands before us as a pattern Man, the great Medical Missionary,—an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. His character was absolutely perfect, free from the slightest stain of sin. He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power. He is the Creator, Redeemer, and Sustainer of the human race.



He gives to all the invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

What, then, is the example that we are to set to the world? We are to do the same work that the great Medical Missionary undertook in our behalf. We are to follow the path of self-sacrifice trodden by Christ.



## Testimonies to the Church

Regarding

# Individual Responsibility

and

# Christian Unity

By Ellen G. White

Published by

The California Conference  
of the

Seventh-Day Adventists  
Mountain View, California



THE articles contained in this pamphlet are Testimonies from Mrs. E. G. White, which were read at the session of the California Conference held at San Jose, January 25 to 29, 1907. In harmony with the request of that body, the Conference Committee have had them printed for general circulation among the churches and isolated members of our Conference.

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## Awake! Awake! Awake!

SANITARIUM, CAL., Jan. 24, 1907.

I have a message from the Lord to all our churches. Divine truth is to be received and communicated; its saving principles are to enlighten the world. Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness, and perishing in their sins.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." By His life of sacrifice, Christ has made it possible for man to become a partaker of the divine nature, having escaped the corruption that is in the world through lust. The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven and the homage of the angels, and, laying aside His divinity, came to earth to labor and suffer with humanity upon Him. As workers together with Him, we are to expect special blessings and definite results as we strive to save souls from the snares of Satan, that they may become children of light.

My brethren and sisters, when a camp-meeting is held, take pains to become acquainted with those who attend the meeting. Take a personal interest in their souls' salvation. If in no other way, you can give the truth to the people by handing them papers and pamphlets. And not only during the camp-meeting, but afterward, in the neighborhood where you live, seek to gain access to souls. Get acquainted with your neighbors. O, how



many have never opened their lips to inquire of neighbors and friends if they would be willing to hear something of the truths for the time in which we are living! My brethren and sisters, study your plans. Grasp every opportunity of speaking to your neighbors and associates, or of reading something to them from books that contain present truth. Show that you regard as of first importance the salvation of the souls for whom Christ has made so great a sacrifice.

Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Remember that a minister's work does not consist merely in preaching. He is to visit families at their homes, to pray with them, and to open to them the Scriptures. He who does faithful work outside of the pulpit will accomplish tenfold more than he who confines his labors to the desk. Let our ministers carry their load of responsibility with fear and trembling, looking to the Lord for wisdom, and asking constantly for His grace. Let them make Jesus their pattern, diligently studying His life, and bringing into the daily practise the principles that actuated Him in His service while upon the earth.

The end of this earth's history is near. The world is seeking for those things that perish with the using; its diligence and activity are not exerted to obtain the salvation gained through the imparted righteousness of Christ. At such a time as this, should professing Christians be indifferent to the needs of those who are perishing in their sins?

Church-members, the world is your field, and it is white unto the harvest. "Say not ye, There are yet four months, and then cometh harvest." Christ said

to His disciples: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor."

Christ referred to the sending forth of His disciples, first the twelve, and later the seventy, who were to go out into the towns and villages and preach the kingdom of God. "I sent you to reap that whereon ye bestowed no labor," He said; "other men labored, and ye are entered into their labors."

The times in which we live have a peculiar importance. Countries hitherto closed to the gospel are opening their doors, and are pleading for the word of God to be explained to them. Kings and princes will open their long-closed gates, inviting the heralds of the cross to enter. The harvest truly is great, but the laborers are few. Can the Christian, who has the world for his field, fold his hands in idleness, and leave the sheaves ungathered? Eternity alone will reveal the results of well-directed efforts put forth *now*. Let every family who claims to believe the third angel's message put forth earnest, untiring efforts to proclaim the truth.

My sisters, do not spend your money needlessly for dress, but dress plainly. Fathers and mothers, educate your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but He had such an interest in our world that He left His riches, and came to this earth to live a life that should be an



example to rich and poor alike. He taught that all should come together in love and unity, to work as He worked, to sacrifice as He sacrificed, to love as the children of God.

My brethren and sisters, you must be willing to be converted yourselves, in order to practise the self-denial of Christ. Dress plainly, but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box, into which you can put the money saved by little acts of self-denial. Day by day gain a clearer understanding of the word of God, and improve every opportunity to impart the knowledge you have gained. Do not become weary in well-doing; for God is constantly imparting to you the great blessing of His gift to the world. Cooperate with the Lord Jesus, and He will teach you the priceless lessons of His love. Time is short; in due season, when time shall be no longer, you will receive your reward.

In working for the perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to cooperate with members of our churches in communicating the light that God has generously given, that all people may be prepared for the coming of Christ.

"Now is the accepted time; behold, now is the day of salvation." Let every family seek the Lord in earnest prayer for help to do the work of God. Let them overcome the habit of hasty speech and a desire to blame others. Let them study to be kind and courteous in the home, to form habits of thoughtfulness and care.

To those who love God sincerely and have means, I am bidden to say, Now is the time for you to invest your means in sustaining the work of the Lord. Now

is the time to hold up the hands of the ministers in their self-denying efforts to save perishing souls. When you meet in the heavenly courts the souls you have helped to save, will you not have a glorious reward?

From many places calls are coming for ministers, for teachers, for physicians to carry on the work in sanitariums; but we have not the trained workers to send. We have sanitariums, but we need more of these institutions in various places. We need schools that will be self-supporting; and this can be, if teachers and students will be helpful, industrious, and economical. There is no need for debts to accumulate on our schools. And the old debts should be cleared away.

Sacrifices must be made on every hand; we must devise and plan, and labor to the utmost to be thrifty and economical.

Those who have helped with their means in the purchase and operation of our sanitariums have placed their money where it is accomplishing much good. These should rejoice that they have been able to put their Lord's money in the hands of the exchangers, that at His coming He may receive His own with usury.

Let none withhold their mites; and let those who have much rejoice that they can lay up in heaven a treasure that faileth not. The money that we refuse to invest in the work of the Lord will perish. On it no interest will accumulate in the bank of heaven.

In the following words the apostle Paul describes those who withhold from God His own: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have



erred from the faith, and pierced themselves through with many sorrows."

Those who have had advantages for knowing the Word are to communicate the truth to others. God has placed upon us the solemn obligation of bearing fruit unto righteousness. In harmony with Christ we are to work for the salvation of souls. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

ELLEN G. WHITE.

### "Perfect Through Sufferings"

SANITARIUM, CAL., Aug. 22, 1906.

I have a message to bear to our laborers in San Francisco and Oakland, and in Mountain View.

God has a solemn work to be done in San Francisco. Much more needs to be done there than has yet been done, in proclaiming the warning message of Revelation 14 to the people of that city.

It has been presented before me that the work in Oakland and in Mountain View needs to be carried forward in the Lord's own way, with much more self-denial and self-sacrifice than has been manifested in the past.

I am instructed to say to the laborers in San Francisco and Oakland, and also in Mountain View: Let

every worker remember that he is under most solemn obligation to labor in accordance with the Lord's plan. Let our brethren and sisters engaged in the Lord's work realize their great accountability to God at this time, in view of the special calamities that have come to San Francisco and to the Office in Mountain View. Let them consider, and take heed. Let every one engaged in the work examine his individual standing before God.

My brother, my sister, have *you* been entrusted with certain duties and responsibilities?—Give yourself unreservedly to God, and realize your individual responsibility. There is a Watcher who is pleased or displeased with the manner in which your work is done. The Lord calls for those who will carry their load of responsibility with fear and trembling, looking to Him for wisdom, and praying for counsel and continual grace, that no mistakes shall be made.

Those who are engaged in the Lord's service are to make Jesus their Pattern. Diligently they are to study His life and His words, and bring into their life-practise the principles that actuated Him in His service while upon this earth.

When Jesus came into our world, the Jewish nation were not ready to receive Him. "The world knew Him not." "He came unto His own, and His own received Him not." They had lost sight of the character that He would reveal, and the manner of His coming, although these were plainly delineated in the Word. As a nation, they had become estranged from the pure spirituality attained through obedience to God's law. And so, when the Lord Jesus came to the world, His chosen people did not recognize their Deliverer; and they



continued to teach for doctrine the commandments of men.

At the age of twelve, Jesus accompanied Joseph and Mary to Jerusalem to attend the Passover. Here, for the first time during His child-life, He looked upon the temple. He saw the white-robed priests performing their solemn ministry, and witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour. The work that He was to accomplish for the children of Abraham, Isaac, and Jacob, the appointed heirs of the promises of the covenant, began to dawn upon His mind.

When the services of the Passover were ended, Jesus lingered in the temple courts; and when the worshipers departed from Jerusalem, He was left behind. It was then that He found the learned rabbis, and plied them with questions regarding the coming of the Messiah. He presented Himself before them in the attitude of a humble learner, and yet the doctors of the law were astonished at His questions. They could not always answer Him. In reality He revealed perfection of character, and although He had not been taught by the rabbis, He was more learned than they.

The mother of Jesus, after a long search, found Him in the school of the rabbis. When He was alone with His parents, the mother said, in words that implied a rebuke, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing."

"How is it that ye sought Me?" answered Jesus.

"Wist ye not that I must be about My Father's business?" And as they understood not His words, He pointed upward. In the answer to His mother, Jesus showed for the first time that He understood His relation to God.

Through childhood, youth, and manhood, Jesus walked alone. He carried the awful weight of responsibility for the salvation of men. None could appreciate the burden of His soul. Filled with intensity of purpose, He carried out the design of His life, that He Himself should be the light of men.

In the light of this infinite sacrifice in our behalf, how can we do otherwise than yield all to the Saviour, that we may be led and taught of Him?

To those who are laboring in the various branches of the Lord's work I would say: Let every one carry with him a sense of the sacredness of God's work. Let no one be satisfied with a shallow development of spiritual knowledge in the religious life. Let every soul seek for a reconversion. God calls upon men and women, beginners in the work and also those of long experience, to labor interestedly in an effort to do better and still better work, under the supervision of the divine Teacher.

Unless there is a decided change spiritually in the lives of many of the workers, they will never have a true sense of the sacredness of God's cause. More and more it must be understood that our work is to be done under Divine direction. Into the lives of the workers there must be brought frequent periods of reflection, study, and prayer. This is positively essential. Let the first and the last thought of the day be, Have I honored God to-day? A radical reform is called for. Now is your time for developing deep spirituality. Partake



of the clear, pure truth of the Word of God, which is as a deep well-spring from which every one may drink freely. The thoughts awakened by a reception of the Word, sanctify the soul in perfect obedience to the law of the Lord.

To every laborer I would say, Let light shine forth in your home church. In the congregation assembled for worship, discharge every duty faithfully. And in all your official duties, let unselfish integrity characterize every act. All tithes, all moneys, entrusted for any special purpose, should promptly be placed where they belong. Let every penny that is received be entered carefully upon the books for the purpose specified. Money coming in for the cause of God should not be used in meeting a special emergency, with the thought that it can be replaced later on. This kind of unfaithful work the Lord forbids. It is a temptation coming from one who worketh evil. The enemy of our souls is constantly seeking to exercise a power that leads astray, and that, if unchecked, will prove the ruin of many.

*The Lord, He is God.* All His commandments are to be strictly obeyed. There will be no vindication of any soul who continues in transgression and sin. The truth practised in the life, in words, in actions, is the test whereby every man is to be judged.

To the workers in Mountain View I am bidden to say: Let every one stand clear from the impenitence that brought destruction upon San Francisco. Be faithful in ridding your individual self of all the sins that marked the inhabitants of that doomed city. You need not try to forget that the judgments of God will soon fall upon all that are ungodly. None will then have the opportunity that you now have, of gaining a prepara-

tion for the future, immortal life. Who is now ready to have his life-work close suddenly?

Grave responsibilities rest upon the leaders and upon the departmental superintendents. I am instructed to warn you, my brethren, that your faithfulness or unfaithfulness will have a strong influence either in advancing or in hindering the work of God.

The terms of the law are plainly specified. If you love God with your whole heart and soul and strength and mind, and your neighbor as yourself, you are making sure of life eternal; for Christ has said of those who keep His commandments, "Ye shall live." Will you do the very work you must do in order to be saved? If you are careful, prompt, and conscientious in your home-life; if in your prayers you claim the Lord's promises, and expect an answer; if you discharge your duties faithfully, you will not be left to stumble on in darkness. The Lord of heaven will be present with you; by His Holy Spirit He will guide you. Every one who is to receive the overcomer's reward must first overcome every sin; and not until he overcomes through divine grace, can he entertain hope of entering the haven of eternal bliss.

Every Christian, as a wise steward, is to preserve Christlikeness of character by sanctified obedience to all the words of Holy Writ, which are spirit and life to the receiver. He is to partake of the flesh and drink of the blood of the Son of God.

In Christian experience, the Lord permits trials of various kinds to call men and women to a higher order of living and to more sanctified service. Without these trials there would be a continual falling away from the likeness of Christ, and men would become imbued with



a spirit of scientific, fanciful, human philosophy, which would lead them to unite with Satan's followers.

In the providence of God, every good and great enterprise is subjected to trials, to test the purity and the strength of the principles of those who are standing in positions of responsibility, and to mold and substantiate the individual human character after God's model. This is the highest order of education. Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law. Men in positions of trust are to be instrumentalities in the hands of God for promoting His glory; and in performing their duties with the utmost faithfulness, they may attain perfection of character. In the lives of those who are true to right principles, there will be a continual growth in knowledge. They will have the privilege of being acknowledged as colaborers with the great Master-worker in behalf of the human family, and will act a glorious part in carrying out the purposes of God. Thus, by precept and example, as laborers together with God, they will glorify their Creator.

ELLEN G. WHITE.

### Individual Responsibility and Christian Unity.

SANITARIUM, CAL., Jan. 16, 1907.

We are living in a time when every true Christian must maintain a living connection with God. The world is flooded with sophistries of the enemy, and we are safe only as we learn lessons of truth from the Great Teacher. The solemn work in which we are engaged

demands of us a strong, united effort under divine leadership.

The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors.

Our strength lies in taking our burdens to the great Burden-bearer. God confers honor on those who come to Him and ask Him for help, in faith believing that they will receive.

Human help is feeble. But we may unite in seeking help and favor from Him who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Divine power is infallible. Then let us come to God, pleading for the guidance of His Holy Spirit. Let our united prayers ascend to the throne of grace. Let our requests be mingled with praise and thanksgiving.

### *Individual Responsibility.*

Christ, our Advocate with the Father, knows how to sympathize with every soul. To those who receive Him as their Saviour, He gives power to become sons and daughters of God. His life of perfect freedom from sin has prepared the way for us; through Him the entrance into the holiest of all is made manifest.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that hath received His testimony hath set to his seal that God



is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

A religious education is greatly needed by all who act a part in the work of Jesus Christ. They are to be laborers together with God, engaged in a sacred, solemn work. Each is to have an individual experience in being taught by the Great Teacher, and individual communion with God. There is to be imparted a new life, and that life is to be nourished by the Holy Spirit. When there is a spiritual union with the Lord Jesus, He will move and impress the heart. He will lead, and in the life there will be a growth of fellowship with Christ.

Christ is our only hope. We may look to Him; for He is our Saviour. We may take Him at His word, and make Him our dependence. He knows just the help we need, and we can safely put our trust in Him. If we depend on merely human wisdom to guide us, we shall find ourselves on the losing side. But we may come direct to the Lord Jesus; for He has said: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." It is our privilege to be taught of Him who said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

We have a divine audience to which to present our requests. Then let nothing prevent us from offering our

petitions in the name of Jesus, believing with unwavering faith that God hears us, and that He will answer us. Let us carry our difficulties to God, humbling ourselves before Him. There is a great work to be done, and while it is our privilege to counsel together, we must be very sure, in every matter, to counsel with God; for He will never mislead us. We are not to make flesh our arm. If we do, depending chiefly upon human help, human guidance, unbelief will steal in, and our faith will die.

Frequently I receive letters from individuals, telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto Me. . . . I am the living bread which came down from heaven:



if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world."

God deals with men as individuals, giving to every one his work. All are to be taught of God. Through the grace of Christ, every soul must work out his own righteousness, maintaining a living connection with the Father and the Son. This is a genuine experience that is of value.

#### *Necessity of Harmonious Action.*

While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly.

Those who were in our work at the beginning are passing away. Only a few of the pioneers of the cause now remain among us. Many of the heavy burdens formerly borne by men of long experience are now falling upon younger men.

This transfer of responsibilities to laborers whose experience is more or less limited, is attended with some dangers against which we need to guard. The world is filled with strife for the supremacy. The spirit of pulling away from our fellow laborers, the spirit of disorganization, is in the very air we breathe. By some all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. They declare that they will not take any man's say-so; that they are amenable to no man

I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren.

Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God can not work with us and by us and for us.

O, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

#### *Unity of Effort.*

Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together.

The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of



strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren, and prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their labor is worse than wasted.

*Men to Be Counselors, Not Rulers.*

"Wait on the Lord: be of good courage, and He shall strengthen thine heart." Let us each wait on the Lord, and He will teach us how to labor. He will reveal to us the work that we are best adapted to perform. This will not lead men to start out in an independent spirit, to promulgate new theories. In this time when Satan is seeking to make void the law of God through the exaltation of false science, we need to guard most carefully against everything that would tend to lessen our faith and scatter our forces. As laborers together with God, we should be in harmony with the truth, and with our brethren. There should be counsel and cooperation.

Even in the midst of the great deceptions of the last days, when delusive miracles will be performed in the sight of men in behalf of Satanic theories, it is our privilege to hide ourselves in Christ Jesus. It is possible for us to seek and to obtain salvation. And in this time of unusual peril, we must learn to stand alone, our

faith fixed, not on the word of man, but on the sure promises of God.

Among all God's workers there should be a spirit of unity and harmony. The Lord has especially blessed some with an experience that has fitted them to be wise counselors. In our several callings there is to be a mutual dependence on one another for assistance. Of this, Peter says:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

But this does not authorize any one man to undertake the work of ordering his brethren arbitrarily to do as he thinks advisable, irrespective of their own personal convictions of duty. Nor are God's chosen laborers to feel that at every step they must wait to ask some officer in authority whether they may do this or that. While cooperating heartily with their brethren in carrying out general plans that have been laid for the prosecution of the work, they are constantly to look to the God of Israel for personal guidance.

Sometimes a man who has been placed in responsibility as a leader, gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation. No man standing in his own strength is ever to be mind



and judgment for another man whom the Lord is using in His work. No one is to lay down man-made rules and regulations to govern arbitrarily his fellow laborers who have a living experience in the truth.

God calls upon those who have exercised undue authority to take off from His workers every dominating hand. Let every one to whom has been entrusted sacred responsibilities seek to understand his individual duty before God, and do that duty humbly and faithfully. Let no one regard himself as a master, with controlling power to exercise over his brethren. The principles of the Word of God are to be taught and practised.

While respecting authority and laboring in accordance with wisely-laid plans, every worker is amenable to the Great Teacher for the proper exercise of his God-given judgment and of his right to look to the God of heaven for wisdom and guidance. God is Commander and Ruler over all. We have a personal Saviour, and we are not to exchange His Word for the word of any man. In the Scriptures the Lord has given instruction for every worker. The words of the Master-Worker should be diligently studied; for they are spirit and life. Laborers who are striving to work in harmony with this instruction, are under the leadership and guidance of the Holy Spirit, and need not always, before they make any advance move, first ask permission of some one else. No precise lines are to be laid down. Let the Holy Spirit direct the workers. As they keep looking unto Jesus, the author and finisher of their faith, the gifts of grace will increase by wise use.

God desires that we shall come into right relation with Him. He desires that every voice shall be sanctified. He wants all there is of us—soul, body, and spirit

—to be fully sanctified to do His will. It is time that we begin to know that we are fastened to the Lord Jesus Christ by a living, working faith; it is time for us to lay hold of the help proffered by the Spirit of God, and let our words reveal that we are under divine control. Let us believe in God, and trust in Him; and we shall see His mighty power working among us.

In 1896 I wrote to my brethren in the ministry, as follows:

"I must speak to my brethren nigh and afar off. I can not hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment.

"All the works of men are under the Lord's jurisdiction. It will be altogether safe to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited, 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' 'We are laborers together with God: ye are God's husbandry, ye are God's building.'

"The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed



upon men the power to say, You shall do this, and you shall not do that. . . .

"No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men, by human judges, as if these finite men were gods. . . .

"Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal and truth, and for the advancement of the kingdom of God. . . .

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a vital connection with Him. A flower of the field must have its roots in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, not to make flesh our arm."

The foregoing was printed in "Special Testimonies for Ministers and Workers," No. 9.

In 1903, I wrote to the president of a conference:

"By means of one agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand himself; for he would so handle it that he would spoil it. To one God gives a work different from the work that He gives another.

"Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God's blood-bought heritage.

"To no man has been appointed the work of being a ruler over his fellow men. Every man is to bear his own burden. He may speak words of encouragement, faith, and hope to his fellow workers; he may help them to bear their special burdens by suggesting to them improved methods of labor; but in no case is he to discourage and enfeeble them, lest the enemy shall obtain an advantage over their minds,—an advantage that in time would react upon himself.

"By the cords of tender love and sympathy the Lord linked all men to Himself. Of us He says, Ye 'are la-



borers together with God: ye are God's husbandry, ye are God's building.' This relationship we should recognize. If we are bound up with Christ, we shall constantly manifest Christ-like sympathy and forbearance toward those who are striving with all their God-given ability to bear their burdens, even as we endeavor to bear our appointed burdens.

"In our several callings there is to be a mutual dependence on one another for assistance. A spirit of authority is not to be exercised, even by the president of a conference; for position does not change a man into a creature that can not err. Every laborer entrusted with the management of a conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A conference president's spirit and demeanor, in word and in deed, reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hands.

"The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every

hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another, may, in turn, be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellow men."

#### *Counsel to Men in Official Positions.*

Among God's people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions.

We are engaged in a great work, and there are many opportunities for service in various lines. Let all pray earnestly that God may guide them into the right channels of service. God's workmen should not neglect any opportunity to help others in every possible way. If they seek God unselfishly for counsel, His Word, which bringeth salvation, will lead them. They will engage in labor on the right hand and on the left, doing their best to remove from the minds of others every doubt and every difficulty in understanding the truth. The Spirit of God will make their labors effectual.

The Lord calls for minute men, men who will be prepared to speak words in season and out of season that will arrest the attention and convict the heart. The kingdom of God consisteth not in outward show. Light will not be received by following selfish plans, but by



looking unto Jesus, following Christ's leadings, not the suppositions of men. The kingdom of God is righteousness and peace and joy in the Holy Ghost.

It often happens that circumstances arise which demand prompt action. And sometimes precious opportunities have been lost because of delay. The one who should have acted promptly felt that he must first consult with some one who was far away and who was unacquainted with the true conditions. Much time has thus been lost in asking advice and counsel from men who were not in a position to give wise counsel. Let all God's workers be guided by the word of truth which points out their duty, following implicitly the directions Christ has given.

In 1883, I said to our brethren assembled in General Conference:

"Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them.

"But if the officers of a conference bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how. Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor, labor and pray; as pupils in the school of Christ, learn of Jesus.

"The Lord has given us the promise, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Unitedly make known your troubles to God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally.

"Go to God and tell Him as did Moses, 'I can not lead this people unless Thy presence shall go with me.' And then ask still more; pray with Moses, 'Show me Thy glory.' What is this glory?—The character of God. This is what He proclaimed to Moses. Let the soul, in living faith, fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal



realities. Thus you will be helping one another to spiritually minded. When your will is in harmony with the divine will, you will be in harmony with another; you will have Christ by your side as a counselor."

### *Unsanctified Independence.*

The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and abilities of one is supplied by the experience and abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ.

In our work we must consider the relation that each worker sustains to the other worker connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with the cause. We must not bar the mind against counsel. Our plans for the carrying forward of the work, our mind must blend with other minds.

Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advantage and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and oppressed.

It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren.

"Gospel Workers," pp. 235-237.

men with confidence in our judgment. It is our duty to counsel with our brethren, and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, we shall not know His will.

Let us be determined to be in unity with our brethren. This duty God has placed upon us. We shall make their hearts glad by following their counsel, and make ourselves strong through the influence that this will give us. Moreover, if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as counselors to them.

To every church I would bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. And the Lord will say, "Take My yoke upon you, and learn of Me." It is our privilege to learn of Jesus. But when men, full of self-confidence, think that it is their place to give counsel, instead of desiring to be counseled by their experienced brethren, they will listen to voices that will lead them in strange paths.

The angels of God are in our world, and Satanic agencies are here also. I am permitted to see the inclination of certain ones to follow their own strong traits of character. If they refuse to yoke up with others who have had a long experience in the work, they will become blinded by self-confidence, not discerning between the false and the true. It is not safe that such ones should stand in the position of leaders, to follow their own judgment and plans.

It is those who accept the warnings and cautions given them who will walk in safe paths. Let not men



yield to the burning desire to become great leaders, or to the desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ. These need counsel from the One who says, "Come unto Me, all ye that labor and are heavy-laden."

Our ministers and leaders need to realize the necessity of counseling with their brethren who have been long in the work, and who have gained a deep experience in the ways of the Lord. The disposition of some to shut themselves up to themselves, and to feel competent to plan and execute, according to their own judgment and preferences, brings them into strait places. Such an independent way of working is not right, and should not be followed. The ministers and teachers in our conferences are to work unitedly with their brethren of experience, asking them for their counsel, and paying heed to their advice.

I am free to say to our brethren who with humility of heart are following the counsel of the Lord: If you know that God would have you engage in any work, go forward. Those who have the light and consciousness that God is leading, need not depend upon any human agent to define their work. They are to receive the counsel of the highest Authority. Safety and peace and calm assurance are to be found only by following the counsel of the greatest Teacher that ever lived in our world. Let us not turn away from His unerring counsel.

But our impressions are not always a safe guide to duty. Human impulse will try to make us believe that

it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment: and the meek will He teach His way." We must not allow human ideas and natural inclinations to gain the supremacy.

### *An Appeal for Unity.*

Workers for Christ are to strive for unity. We are the children of the same family, and have one heavenly Father. Let us not put on garments of heaviness, and cherish doubts and a lack of confidence in our brethren. We should not hurt our souls by gathering the thistles and the thorns, but, instead, we should gather the roses and the lilies and the pinks, and express their fragrance in our words and acts.

The following is part of a talk given to the ministers assembled at the General Conference in 1883:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"The dealings of God with His people often appear mysterious. His ways are not our ways, nor His thoughts our thoughts. Many times His way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer,



that, according to His promise, the Lord may give us wisdom.

"Though we have an individual work and an individual responsibility before God, we are not to follow our own judgment, regardless of the opinions and feelings of our brethren, for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no division among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

"Brethren sometimes associate together for years, and think they can trust those they know so well, just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist among those not of the same faith. This is very pleasant while brotherly love continues; but let the 'accuser of the brethren' gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted, and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of His saints; and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

"If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will manifest his spirit.

"Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These tale-bearers are doing Satan's work with surprising fidelity, little knowing how offensive their course is to God. . . . The door of the mind should be closed against, 'They say,' or, 'I have heard.' Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we can not fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil, and is not easily provoked. . . .

"Let us diligently cultivate the pure principles of the gospel of Christ,—the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on scandal and flying reports. But 'whatsoever things are true, whatsoever



things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, we shall 'think on these things.' "

As a people, we have been reproved by God for doing so little. How important, then, that we guard carefully against everything that might dishearten or weaken the influence of one soul who is doing a work that God would have done. There are victories to be gained if we present a united front and individually seek the Lord for strength and guidance.

ELLEN G. WHITE.

### Meeting Houses Needed.

SANITARIUM, CAL., Jan. 16, 1907.

*To the Members of the Oakland Church:*

I must write to you regarding your proposed church building. I am pleased with the site you have selected. It is near to the street-railway, and thus very convenient for those who come from a distance.

I have been bidden to give you words of warning regarding the meeting-house that you will build. This is a time for you to examine yourselves to see if you are standing in the right position regarding this matter.

In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in

"Gospel Workers," pp. 445-447.

our works that we believe that the time of God's judgments is come, that we are approaching the day when there will be no certainty regarding anything in this world. By our works as well as our testimony we are to tell that the end of all things is at hand.

We are to take heed to the warnings given in the calamity that has overtaken San Francisco. Our brethren and sisters in Oakland must not give the people of San Francisco cause to think that Seventh-day Adventists feel secure. But that is what they would understand your action to mean if at this time you should erect a large and costly meeting-house.

The great earthquake of San Francisco is to be followed by earthquakes in other places. We need not be surprised if after a time Oakland should become so wicked that calamities will fall on this city also.

Those who do not believe that the Lord is coming soon are building without stopping to consider why the Lord wiped out a greater part of the city of San Francisco; but the leading men of San Francisco are no pattern for us to follow.

One thing will be plainly developed at this time, one question will be clearly settled,—whether we are solid Christians, or merely professors. We should let it be well understood that we regard this terrible calamity as the stroke of an offended God, because His treasure has been lavishly spent to glorify self. Let our works be such that men can see that we are but sojourners here; that we are seeking a better country, even a heavenly.

We may well fear and tremble for the things that shall be in the future. Many of the citizens of Oakland will be weighed in the balances and found wanting. Would



you be of that company? You need now to show in life and character the sanctification of the Gospel, and belief in Christ's soon coming in power and great glory. Will you show faith by manifesting genuine faith in the sign of the Lord's second coming?

We are to bring the truth into all our works; we are to be sanctified through the truth, and show to a world dead in trespasses and sins that we are a holy nation, a peculiar people, a chosen generation, zealous of good works.

The death of Christ was accomplished to make us genuine Christians through faith in Him. We carry a message of sacred truth, and through the righteousness of Christ we are to become one in Him, separate from the world, distinguished from it by the features of our faith that makes us heirs of God and joint-heirs with Christ. We are Christ's witnesses. By our baptismal vow we are under solemn pledge to God to witness for Him. Through the merits of Christ we are to let our light shine forth to the world, that they, by seeing our good works, may glorify our Father which is in heaven.

At this time the building of costly meeting-houses in any place is not in accordance with our faith. There are many places where meeting-houses will soon have to be built; therefore we should not put large sums of money in any one place.

At Mountain View a meeting-house is greatly needed and should soon be built. The Oakland church will need to help the brethren and sisters in Mountain View. If five thousand dollars could be given for the building of a suitable meeting-house for this sister church, the enterprise could go forward at once, and the two meeting-houses would soon be completed.

All who help in this essential work will receive the blessing of God. I hope that none in Oakland will object of appropriating a portion of the means to help in building the meeting-house in Mountain View.

May the Lord help, and sanctify, and bless in the work of building in Oakland and Mountain View. May all hearts be made willing, is my prayer. The Lord will certainly bless those who will work unitedly to carry forward this work at this time.

ELLEN G. WHITE.



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the Cause, to Walk  
in Humility  
and Faith

By Ellen G. White

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Pacific Press Publishing Company

Mountain View, California

1908



### Introductory Note.

At the Southern California camp-meeting, held in Los Angeles Aug. 15-31, 1907, several testimonies were read to the congregation assembled. In behalf of those not in attendance at the meeting and also in behalf of those who wished a better understanding of the counsels given than they could have from once hearing the messages, many requests were made that these testimonies be published so that our brethren in Southern California could have the opportunity to read them.

In this little tract will be found the testimonies read at the Los Angeles camp-meeting, with others bearing upon kindred subjects.

W. C. W.



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## "Ye Are the Light of the World!"

A message has been given me for our people in Southern California. God bids you, "Arise and shine." Now, just now, let every believing soul study to comprehend the words of Christ, "Ye are the light of the world." It is no time now to become weakened and discouraged. This is a time for every soul to humble his heart before God in confession of mistakes and sins, and to wait upon the Lord, that his spiritual strength may be renewed.

Day by day God's faithful, commandment-keeping people are to become better prepared to let their light shine forth amid the moral darkness of a world that is rapidly filling up its cup of apostasy, and becoming as it was in the days of Noah. Knowing the times, we are to set in operation every agency that can be employed in doing missionary work for Christ. The great aim of those who profess to believe the third angel's message, should be to bring all their powers into active service in the cause of God.

Not all are called to engage in the same line of labor, but to every man and woman who enters the service of Christ, are given responsibilities to bear, and a special work to do. My brethren and sisters, Christ sends you this message, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." Humble your hearts before God, and seek counsel of Him who never makes a mistake. Under



His guidance you will never go astray. You need to seek as you have never sought before for an understanding of the word of God. Pray that the Lord will open your understanding, and turn your whole heart to the One who has bought you with an infinite price. You are Christ's purchased possession. Ask Him to tell you what He would have you do.

Letters come to me from near and from far, asking for definite instruction in regard to individual duty. I gladly refer these inquirers to the words of Christ, spoken just before His ascension to heaven. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Before leaving them, the Saviour outlined to His disciples the work in which they were to engage. They did not yet fully comprehend the mission to which, as the followers of Christ, they had given themselves. "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of

Jerusalem, until ye be endued with power from on high."

As the Lord's missionaries, a great work was before the disciples; but they were to be witnesses for Christ first in Jerusalem where His enemies thought to extinguish the torch of truth that had been lighted. In their cruel murder of the Saviour, and by the false reports they had circulated regarding His resurrection, they thought to remove all witness to the truth. But these falsehoods were to be met by the positive testimony of the disciples. They had talked with Christ after His resurrection; they had been eye-witnesses of His ascension.

The enemies of Christ had supposed that the disciples would be intimidated by the events that had taken place, and would give up their faith in the Messiah. They were astonished when they saw with what boldness these humble followers took up the work where Christ had laid it down. Multitudes from many parts of the world were gathered at Jerusalem at the time of the crucifixion of Christ, and these had heard the false reports regarding the Messiah. Before these multitudes the disciples, with the power of the Holy Spirit resting upon them, bore witness to the truth of the words of Christ, "I am the Resurrection and the Life." The gospel message heard by these representatives of other nations, was carried by them to their homes; the scenes they had witnessed at the crucifixion of Christ and on the day of Pentecost were related; and the message of repentance and remission of sins preached in Christ's name, was carried to many places.

In the words of the Saviour, "Go ye therefore, and



teach all nations," the work of the followers of Christ in every age was outlined. There is a promise for us in His assurance, "All power is given unto Me in heaven and in earth." Brethren, shall we not take up our work, not seeking to carry burdens which the Lord has not committed to us, but doing that to which we are called, with a spirit of thoroughness, earnestness, and willingness? If we do our work faithfully, the Lord will complete His part of the contract, fulfilling the promise of His presence, "Lo, I am with you alway, even unto the end of the world." Let us not allow our faith to waver, but putting our dependence in God, let us teach all things whatsoever He has commanded. Day by day we need to receive divine instruction. I pray that every laborer may ask, and believe, and receive, the promise, "Lo, I am with you."

O, how much less we are doing as a people than we should be doing! Even those in responsible positions do not realize their privileges and duties. And how weak seem my words, how inadequate to set before God's people what He requires of them. I am distressed as I see the work developing, and note how difficult it is to support the agencies appointed for the diffusion of the light of the gospel. The Lord demands more of His people than they are doing.

The invitation is given to all, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Those who have a part in the work and cause of God should be careful that they strike no discordant notes. There are some who have been laboring in the Southern California Conference who need to lay off the armor for a while until they learn Christ's method of working. They need to be reconverted; for they give the impression to others that they consider all the other workers out of harmony with them. Thus the seeds of dissension and strife are sown. When these workers take upon them the yoke of Christ, and learn of Him who is meek and lowly in heart, they will return to God in acceptable service the talents He has lent them, and in doing this they will find rest unto their souls. They will hunger and thirst after righteousness, and their desire will be satisfied in a new and living experience. They will become daily students of the word of God; and, guided by the light shining from that word, they will follow on to know the Lord, whose going forth is prepared as the morning.

No worker is to consider it his duty to administer reproof, to point out existing evils, and stop with this. Such work does not accomplish any good, but only disheartens and discourages. Plain, sensible, intelligent discourses should be preached to the churches, that will show the need of seeking the Lord in prayer, and of opening the heart to the Light of life, and that will lead church-members to engage in humble work for God. To every man God has given a work; to each worker who engages in service for Him, He gives a part to act in communicating light and truth.

The appointed leaders of our churches need them-



selves to seek the Lord with humble, broken hearts; then they will discern their own defects of character. They need to present their cases before the Lord, asking, What shall I do that I may comprehend my individual duty? What shall I do that I may meet the mind and will of God? And when you have asked this question, my brethren, do not yield the point until you have surrendered soul, body, and spirit to God. Then God can stamp His image on your soul.

God placed His church in the earth that it might be the light of the world. But the self-indulgent course of many church-members and the rising up of self to take the lines of control have resulted in diffusing darkness rather than light. God's professing people need to seek Him in sincere sorrow of heart, because there is so little life in the church, so little effort put forth to let the light shine in good works. "We are laborers together with God;" the apostle Paul declares: "ye are God's husbandry; ye are God's building." God designs that life-giving beings shall, through the individual members of the church, shine forth to the world. Receiving that light from the Source of all light, they are to reflect that light to others. But this can be done only as the church draws near to God and lives in close connection with the Giver of life and light. The purity and simplicity of Christ, revealed in the lives of His humble followers, will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit, will be a living epistle, known and read of all men. He is a partaker of the divine nature, and

therefore escapes the corruptions that are in the world through lust.

The field is the world. Christ declares, "Go ye into all the world, and preach the gospel to every creature." My brethren, you would increase your pleasure in the Lord if you would practise self-denial. If you would resolve to love God truly and keep His commandments, you would discern the duties that devolve upon you as laborers together with God. You would willingly bring Him your offerings. You would faithfully and joyfully tithe your income, that His word in home and foreign fields might be advanced. The truth would go forth from your lips in no feigned words. Your zeal and piety would be greatly increased, and the unbelieving world would see that you have been in communion with God, and have learned of Him.

When this is your experience, no words of censure or blame will fall from your lips for those who are your fellow-workers, because you are being taught of God, and are learning to speak the words of Christ. Your earnest prayers for pardon for your own defects, and for the blessing of God upon your efforts, will show that your lips have been converted. And this will touch the cold hearts of unbelievers. They will distinguish between the human and the divine.

When the grace of Christ is expressed in the words and works of the believers, light will shine forth to those who are in darkness; for while the lips are speaking to the praise of God, the hand will be stretched out in beneficence for the help of the perishing.

We read that on the day of Pentecost, when the Holy



Spirit descended upon the disciples, no man said that aught that he possessed was his own. All they owned was held for the advancement of the wonderful reformation. And thousands were converted in a day. When the same spirit actuates believers to-day, and they give back to God of His own with the same liberality, a wide and far-reaching work will be accomplished.

The Spirit of the Lord has been working with His people, and many have given liberally for the upbuilding of the kingdom of God in the earth. Brethren, let us take hold anew, holding ourselves and all that we have in readiness to meet the demands of the cause of God upon us.

*Sanitarium, Cal., Aug. 29, 1907.*

### Jehovah Is Our King.

God has revealed many things to me which He has bidden me give to His people by pen and voice. Through this message of the Holy Spirit, God's people are given sacred instruction concerning their duty to God and to their fellow-men.

A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow-workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.

It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow-workers to seek his individual counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position, and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow-man. It is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator.

### *A Constant Peril.*

For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church-members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. This order of things must be changed. There must be a reform. Men who have not a rich measure of that wisdom which cometh from above, should not be called to serve in positions where their influence means so much to church-members.

In my earlier experiences in the message, I was called to meet this evil. During my labors in Europe and Australia, and more recently at the San Jose camp-meeting in 1905, I had to bear my testimony of warning against it, because souls were being led to look to man for wisdom, instead of looking to God, who is our wisdom, our sanctification, and our righteousness. And now the same message has again been given me, more definite and decisive, because there has been a deeper offense to the Spirit of God.



*An Exalted Privilege.*

God is the Teacher of His people. All who humble their hearts before Him, will be taught of God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Lord wants every church-member to pray earnestly for wisdom, that he may know what the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God. It is written, "Draw nigh to God, and He will draw nigh to you."

Through His servant Isaiah, God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her command: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He

counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from His wisdom and look to finite man for wisdom. "Remember these, O Jacob and Israel," He declares; "for thou art My servant; . . . O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest,



and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me. . . . *Look unto Me*, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

I write thus fully, because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow-laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory.

God declares, "I will be glorified in My people;" but the self-confident management of men has resulted

in putting God aside, and accepting the devisings of men. If you allow this to continue, your faith will soon become extinct. God is in every place, beholding the conduct of the people who profess to represent the principles of His word. He asks that a change be made. He wants His people to be molded and fashioned, not after man's ideas, but after the similitude of God. I entreat of you to search the Scriptures as you have never yet searched them, that you may know the way and will of God. O, that every soul might be impressed with this message, and put away the wrong!

*Paul's Experience.*

We would do well to study carefully the first and second chapters of 1 Corinthians. "We preach Christ crucified," the apostle declared, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is



written, He that glorieth, let him glory in the Lord." The human being who undertakes to become wisdom for another will find himself coming short.

"I was with you," Paul continues, "in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

*Taught by the Spirit.*

In the next words the apostle brings to view the true source of wisdom for the believer: "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual thing with spiritual."

These words mean very much to the soul that is trying to run the race set before him in the gospel. "The natural man receiveth not the things of the Spirit of

God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

Read also the third chapter of this book, and study and pray over these words. As a people our faith and practise need to be energized by the Holy Spirit. No ruling power that would compel man to obey the dictates of the finite mind should be exercised. "Cease ye from man, whose breath is in his nostrils," the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible.

In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character; and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom he will escape the corruptions that are in the world through lust. Day by day he will learn more fully how to carry his infirmities to the One who has promised to be a very present help in every time of need.

This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies and to lead some to depend on human judgment, and to follow the



control of human minds. This influence is diverting the mind from God. God forbid that any such experience should deepen and grow in our ranks as Seventh-day Adventists. Our petitions are to reach higher than erring man—to God. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." God does not confine Himself to one place or person. He looks down from heaven upon the children of men; He sees their perplexities, and is acquainted with the circumstances of every experience of life. He understands His own work upon the human heart, and needs not that any man should direct the workings of His Spirit.

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." God has appointed the angels that do His will to respond to the prayers of the meek of the earth, and to guide His ministers with counsel and judgment. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God's faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true Source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God.

ELLEN G. WHITE.

### Workers in the Cause.\*

As year by year the work extends, the need of experienced and faithful workers becomes more urgent; and if the people of God walk in His counsel, such workers will be developed. While we should rely firmly upon God for wisdom and power, He would have us cultivate our ability to the fullest extent. As the workers acquire mental and spiritual power, and become acquainted with the purposes and dealings of God, they will have more comprehensive views of the work for this time, and will be better qualified both to devise and to execute plans for its advancement. Thus they may keep pace with the opening providences of God.

A constant effort should be put forth to enlist new workers. Talent should be discerned and recognized. Persons who possess piety and ability should be encouraged to obtain the necessary education, that they may be fitted to assist in spreading the light of truth. All who are competent to do so, should be led to engage in some branch of the work, according to their capabilities.

Much talent has been lost to the cause, because men in responsible positions did not discern it. Their vision was not far-reaching enough to discover that the work was becoming altogether too extended to be carried forward by the workers then engaged. Much, very much, which should have been accomplished, is still undone, because men have held things in their own hands instead of distributing the work among a larger number, and trusting that God would help them in their efforts. They

\*Extracts from the Testimonies, Vol. V, pp. 721-729.



have tried to carry forward all branches of the work, fearing that others would prove less efficient. Their will and judgment have controlled in these various departments; and because of their inability to grasp all the wants of the cause in its different parts, great losses have been sustained.

The lesson must be learned, that when God appoints means for a certain work, we are not to lay these aside, and then pray and expect that He will work a miracle to supply the lack. If the farmer fails to plow and sow, God does not by a miracle prevent the results of his neglect. Harvest-time finds his fields barren—there is no grain to be reaped, there are no sheaves to be garnered. God provided the seed and the soil, the sun and the rain; and if the husbandman had employed the means that were at his hand, he would have received according to his sowing and his labor.

#### *Development According to Law.*

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed, if the desired results are to be attained. God has appointed to every man his work according to his ability. It is by education and practise that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility.

But while education, training, and the counsel of those of experience are all essential, the workers are to

be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of Him. When the learner depends wholly upon another's thoughts, accepting his plans and going no farther, he sees only through that man's eyes, and is, so far, only an echo of another.

God deals with men as responsible beings. He will work by His Spirit through the mind He has put in man, if man will only give Him a chance to work, and will recognize His dealings. He designs that each shall use his mind and conscience for himself. He does not intend that one man shall become the shadow of another, uttering only another's sentiments.

#### *The Source of Wisdom.*

All should love their brethren, and respect and esteem their leaders; but they should not make them their burden-bearers. We are not to pour all our difficulties and perplexities into the minds of others, to wear them out. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Jesus invites us, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

The foundation of Christianity is Christ our righteousness. Men are individually accountable to God, and each must act as God moves upon him, not as he is moved by the mind of another; for if this manner of labor is



pursued, souls can not be impressed and directed by the Spirit of the great I AM. They will be kept under a restraint which allows no freedom of action or of choice.

### *The Work Hindered.*

The Lord has shown me that men in responsible positions are standing directly in the way of His work, because they think the work must be done and the blessing must come in a certain way, and they will not recognize that which comes in any other way. My brethren, may the Lord place this matter before you as it is. God does not work as men plan, or as they wish; He "moves in a mysterious way, His wonders to perform." Why reject the Lord's methods of working because they do not coincide with our ideas? God has His appointed channels of light, but these are not necessarily the minds of any particular set of men. When all shall take their appointed place in God's work, earnestly seeking wisdom and guidance from Him, then a great advancement will have been made toward letting light shine upon the world. When men shall cease to place themselves in the way, God will work among us as never before.

While extensive plans should be laid, great care must be taken that the work in each branch of the cause be harmoniously united with that in every other branch, thus making a perfect whole. But too often it has been the reverse of this; and as the result, the work has been defective. One man who has the oversight of a certain branch of the work magnifies his responsibilities, until, in his estimation, that one department is above every other. When this narrow view is taken, a strong

influence is exerted to lead others to see the matter in the same light. This is human nature, but it is not the spirit of Christ. Just in proportion as this policy is followed, Christ is crowded out of the work, and self appears prominent.

### *The True Principles.*

The principles that should actuate us as workers in God's cause are laid down by the apostle Paul. He says, "We are laborers together with God." "Whatsoever ye do, do it heartily, *as to the Lord*, and not unto men." And Peter exhorts the believers, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."

When these principles control our hearts, we shall realize that the work is God's, not ours; that He has the same care for every part of the great whole. When Christ and His glory are made first, and love of self is swallowed up in love for souls for whom Christ died, then no worker will be so entirely absorbed in one branch of the cause as to lose sight of the importance of every other. It is selfishness that leads persons to think that the particular part of the work in which they are engaged is the most important of all.

### *An Outworking of Selfishness.*

It is selfishness also that prompts the feeling, on the part of the workers, that their judgment must be most



reliable, and their methods of labor the best, or that it is their privilege in any way to bind the conscience of another. Such was the spirit of the Jewish leaders in Christ's day. In their self-exaltation the priests and rabbis brought in such rigid rules and so many forms and ceremonies as to divert the minds of the people from God, and leave Him no chance to work for them. Thus His mercy and love were lost sight of. My brethren, do not follow in the same path. Let the minds of the people be directed to God. Leave Him a chance to work for those who love Him. Do not impose upon the people rules and regulations, which, if followed, would leave them as destitute of the Spirit of God as were the hills of Gilboa of dew or rain.

There is a deplorable lack of spirituality among our people. A great work must be done for them before they can become what Christ designed they should be—the light of the world. For years I have felt deep anguish of soul as the Lord presented before me the want of our churches of Jesus and His love. There has been a spirit of self-sufficiency, and a disposition to strive for position and supremacy. I have been shown that self-glorification was becoming common among Seventh-day Adventists, and that unless the pride of man should be abased and Christ exalted, we should, as a people, be in no better condition to receive Christ at His second coming than were the Jewish people to receive Him at His first advent.

*We May Have Light from Heaven.*

We are taught in God's word that this is the time

above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for "the sound of a going in the tops of the mulberry-trees"—the appointed signal that Heaven would work for them.

God can not glorify His name through His people while they are leaning upon man, and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart, "He must increase, but I must decrease." Words have been given me to speak to the people of God: "Lift Him up, the Man of Calvary. Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah, 'Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.' Let the church and the world look upon their Redeemer. Let every voice proclaim with John, 'Behold the Lamb of God, which taketh away the sin of the world.'"

It is to the thirsty soul that the fountain of living waters is opened. God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." The souls that are earnestly seeking for light, and that accept with gladness every ray of divine illumination from His holy word—to such alone light will be given. It is through these souls that God will reveal that light



and power which will lighten the whole earth with His glory.

*In Humility and Faith.*

Special instruction has been given me for God's people, for perilous times are upon us. In the world, destruction and violence are increasing. In the church, man-power is gaining the ascendancy; those who have been chosen to occupy positions of trust think it their prerogative to rule.

Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority, for God has not called them to a work of ruling but to plan and counsel with their fellow-laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God.

Because of the importance of the work in Southern California and the perplexities which now surround it, there should be selected no less than five men of wisdom and experience to consult with the presidents of the local and union conferences regarding general plans and policies. The Lord is not pleased with the disposition some have manifested to rule those of more experience than themselves. By this course of action, some have revealed that they are not qualified to fill the important positions which they occupy. Any human being who spreads himself out to large proportions, and who seeks to have the control of his fellows, proves himself to be a dangerous man to be entrusted with religious responsibilities.

Let no one cling to the idea that unless money is in

hand, no move should be made that calls for the investment of means. If in our past experience we had always followed this method, we would often have lost special advantages, such as we gained in the purchase of the Fernando school property, and in the purchase of the sanitarium properties at Paradise Valley, Glendale, and Loma Linda.

To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan. In the upbuilding of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move forward in faith. Often He brings them into strait and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of His servants ascend to Him in earnest faith, that He opens the way before them, and brings them out into a large place.

The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow His instructions in the most difficult experiences. "Go forward" is the command of God to His people.

Faith and cheerful obedience are needed to bring the Lord's designs to pass. When He points out the necessity of establishing the work in places where it will have influence, the people are to walk and work by faith. By



their godly conversation, their humility, their prayers and earnest efforts, they should strive to bring the people to appreciate the good work that the Lord has established among them. It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks.

The working of private interests for the gaining of personal ends is one thing. In this men may follow their own judgment. But the carrying forward of the Lord's work in the earth is entirely another matter. When He designates that a certain property should be secured for the advancement of His cause and the building up of His work, whether it be for sanitarium or school work, or for any other branch, He will make the doing of that work possible, if those who have experience will show their faith and trust in His purposes, and will move forward promptly to secure the advantages He points out. While we are not to seek to wrest property from any man, yet when advantages are offered, we should be wide awake to see the advantage, that we may make plans for the upbuilding of the work. And when we have done this, we should exert every energy to secure the free-will offerings of God's people for the support of these new plants.

Often the Lord sees that His workers are in doubt as to what they should do. At such times, if they will put their confidence in Him, He will reveal to them His will. God's work is now to advance rapidly, and if His people will respond to His call, He will make the pos-

sessors of property willing to donate of their means, and thus make it possible for His work to be accomplished in the earth. "Faith is the substance of things hoped for, the evidence of things not seen." Faith in the word of God will place His people in the possession of property which will enable them to work the large cities that are waiting for the message of truth.

The cold, formal, unbelieving way in which some of the laborers do their work is a deep offense to the Spirit of God. The apostle Paul says, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

We are to encourage in one another that living faith which Christ has made it possible for every believer to have. The work is to be carried forward as the Lord prepares the way. When He brings His people into strait places, then it is their privilege to assemble together for prayer, remembering that all things come of God. Those who have not yet shared in the trying experiences that attend the work in these last days, will soon have to pass through scenes that will severely test their confidence in God. It is at the time His people see no way to advance, when the Red Sea is before them and the pursuing army behind, that God bids them "Go forward." Thus He is working to test their faith.



When such experiences come to you, go forward, trusting in Christ. Walk step by step in the path He marks out. Trials will come, but go forward. This will give you an experience that will strengthen your faith in God, and fit you for truest service.

A deeper and wider experience in religious things is to come to God's people. Christ is our example. If through living faith and sanctified obedience to God's word, we reveal the love and grace of Christ, if we show that we have a true conception of God's guiding providences in the work, we shall carry to the world a convincing power. A high position does not give us value in the sight of God. Man is measured by his consecration and faithfulness in working out the will of God. If the remnant people of God will walk before Him in humility and faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all—men, women, and children—in making the light shine forth to the world, and calling out a people that will be true to His commandments. Through the faith that His people exercise in Him, God will make known to the world that He is the true God, the God of Israel.

"Let your conversation be as it becometh the gospel of Christ," the apostle Paul exhorts, "that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation

and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. . . .

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

I have been instructed to present these words to our people in Southern California. They are needed in every



place where a church is established; for a strange experience has been coming into our ranks.

It is time now for men to humble their hearts before God, and to learn to work in His ways. Let those who have sought to rule their fellow-workers study to know what manner of spirit they are of. They should seek the Lord by fasting and prayer, and in humility of soul.

Christ in His earthly life gave an example that all can safely follow. He appreciates His flock, and He wants no power set over them that will restrict their freedom in His service. He has never placed man as a ruler over His heritage. True Bible religion will lead to self-control, not to control of one another. As a people we need a larger measure of the Holy Spirit, that we may bear the solemn message that God has given us without exaltation.

Brethren, keep your words of censure for your individual selves. Teach the flock of God to look to Christ, not to erring man. Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness. Looking to Christ and following Him, he will present to the souls under his charge an example of what a living, learning Christian will be. Let God teach you His way. Inquire of Him daily to know His will. He will give unerring counsel to all who seek Him with a sincere heart. Walk worthy of the vocation wherewith you are called, praising God in your daily conversation as well as in your prayers. Thus, holding forth the word of life, you will constrain other souls to become followers of Christ.

### "I Am But a Little Child."

At the beginning of his reign, Solomon prayed, "O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in."

Solomon had succeeded his father David to the throne of Israel. God greatly honored him, and, as we know, he became in later years the greatest, richest, and wisest king that had ever sat upon an earthly throne. Early in his reign Solomon was impressed by the Holy Spirit with the solemnity of his responsibilities, and though rich in talents and ability, he realized that without divine aid he was helpless as a little child to perform them. Solomon was never so rich or so wise or so truly great as when he confessed to the Lord, "I am but a little child: I know not how to go out or come in."

It was in a dream, in which the Lord appeared to him, saying, "Ask what I shall give thee," that Solomon thus gave expression to his feeling of helplessness and need of divine aid. He continued: "Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself;



nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart: so there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor; so that there shall not be any among the kings like unto thee all thy days." Now the conditions, "And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.

"And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants."

All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts, and the greater his need to feel his dependence on the wisdom and strength of God, and to cultivate the best and most holy character. Those who accept a position of responsibility in the cause of God should always remember that with the call to this work God has also called them to walk circumspectly before Him and before their fellow-men. Instead of considering it their duty to order and dictate and command, they should realize

that they are to be learners themselves. When a responsible worker fails to learn this lesson, the sooner he is released from his responsibilities the better it will be for him and for the work of God. Position never will give holiness and excellence of character. He who honors God and keeps His commandments, is himself honored.

The question which each should ask himself in all humility is, Am I qualified for this position? Have I learned to keep the way of the Lord to do justice and judgment? The Saviour's earthly example has been given us that we should not walk in our own strength but that each should consider himself, as Solomon expressed it, "A little child."

Every truly converted soul can say, "I am but a little child; but I am God's child." It was at infinite cost that provision was made whereby the human family might be restored to sonship with God. In the beginning God made man in His own likeness. Our first parents listened to the voice of the tempter, and yielded to the power of Satan. But man was not abandoned to the results of the evil he had chosen. The promise of a Deliverer was given. "I will put enmity between thee and the woman," God said to the serpent, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Before they heard of the thorn and the thistle, of the sorrow and toil that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ.

The Son of God was given to redeem the race. At



infinite suffering, the sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer, and restore them again to the image of God. Those who accept the salvation brought to them in Christ will humble themselves before God as His little children.

God wants His children to ask for those things that will enable Him to reveal His grace through them to the world. He wants them to seek His counsel, to acknowledge His power. Christ lays loving claims on all for whom He has given His life: they are to obey His will if they would share the joys that He has prepared for all who reflect His character here. It is well for us to feel our weakness; for then we will seek the strength and wisdom that the Father delights to give to His children for their daily strife against the powers of evil.

ELLEN G. WHITE.

### To the Workers in Southern California.

This morning I can not rest. My mind is troubled over the situation in Southern California. God has given to every man his work; but there are some who are not prayerfully considering their individual responsibility.

When a worker is selected for an office, that office of itself does not bring to him power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work, reveals a great lack of wisdom. No one human mind is capable of carrying the

many and varied responsibilities of a conference embracing thousands of people and many branches of work.

But a greater danger than this has been revealed to me in the feeling that has been growing among our workers that ministers and other laborers in the cause should depend upon the mind of certain leading workers to define their duties. One man's mind and judgment are not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own. God has given to every man some talent or talents to use and improve. In using these talents he increases his capability to serve. God has given to each individual judgment, and this gift He wants His workers to use and improve. The president of a conference must not consider that his individual judgment is to control the judgment of all.

In no conference should propositions be rushed through without time being taken by the brethren to carefully weigh all sides of the question. Because the president of a conference suggested certain plans, it has sometimes been considered unnecessary to consult the Lord about them. Thus propositions have been accepted that were not for the spiritual benefit of believers, and which involved far more than was apparent at the first casual consideration. Such movements are not in the order of God. Many, very many matters have been taken up and carried by vote, that have involved far more than was anticipated and far more than those who voted would have been willing to assent to, had they taken time to consider the question from all sides.

We can not at this time afford to be careless or neg-



ligent in the work of God. We must seek the Lord earnestly every day, if we would be prepared for the experiences that come to us. Our hearts are to be cleansed from every feeling of superiority, and the living principles of the truth are to be planted in the soul. Young and aged and middle-aged should now be practising the virtues of Christ's character. They should daily be making spiritual development, that they may become vessels unto honor in the Master's service.

"And it came to pass, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." The prayer that Christ gave to His disciples in answer to this request is not made in high-flown language, but expresses in simple words the necessities of the soul. It is short, and deals directly with the daily needs.

Every soul has the privilege of stating to the Lord his own special necessities, and to offer his individual thanksgiving for the blessings that he daily receives. But the many long and spiritless, faithless prayers that are offered to God, instead of being a joy to Him, are a burden. We need, O so much! clean, converted hearts. We need to have our faith strengthened. "Ask, and ye shall receive," the Saviour promised; "seek, and ye shall find; knock, and it shall be opened unto you." We need to educate ourselves to trust in this word, and to bring the light and grace of Christ into all our works. We need to take hold of Christ, and to retain our hold of Him until we know that the power of His transform-

ing grace is manifested in us. We must have faith in Christ if we would reflect the divine character.

Christ clothed His divinity with humanity, and lived a life of prayer and self-denial, and of daily battle with temptation, that He might help those who to-day are assailed by temptation. He is our efficiency and power. He desires that through the appropriation of His grace humanity shall become partakers of the divine nature, and thus escape the corruption that is in the world through lust. The word of God in the Old and New Testaments, if faithfully studied and received into the life, will give spiritual wisdom and life. This word is to be sacredly cherished. Faith in the word of God and in the power of Christ to transform the life will enable the believer to work His works, and to live a life of rejoicing in the Lord.

Again and again I have been instructed to say to our people, Let your faith and trust be in God. Do not depend on any erring man to define your duty. It is your privilege to say, "I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee. Ye that fear the Lord, praise Him. All ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel. For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard. My praise shall be of Thee. . . . I will pay my vows before them that fear Him. The meek shall eat and be satisfied; they shall praise the Lord that seek Him; your heart shall live forever."

These scriptures are right to the point. Every



church-member should understand that God is the One to whom to look for an understanding of individual duty. It is right that brethren counsel together; but when men arrange just what their brethren shall do, let them answer that they have chosen the Lord as their counselor. Those who will humbly seek Him will find His grace sufficient. But when one man allows another to step in between him and the duty that God has pointed out to him, giving to man his confidence and accepting him as guide, then he steps from the true platform to a false and dangerous one. Such a man, instead of growing and developing, will lose his spirituality.

There is no power in any man to remedy the defective character. Individually our hope and trust must be in One who is more than human. We need ever to remember that help has been laid on One who is mighty. The Lord has provided the needed help for every soul who will accept it.

*Sanitarium, Cal., Oct. 3, 1907.*

### To Ministers, Physicians, and Teachers in Southern California.

The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the

will and way of God. Such a believer will be a follower of Christ's methods of work.

#### *Provision for Our Schools.*

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work.

Long ago, the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ.

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have



had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing," and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed.

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people.

I have been instructed that at our large gatherings workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value.

Why was not some one appointed at your recent camp-meeting to present the interests of this line of

work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay.

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all—nurses, helpers, and students—to gather by this means as much as possible of the money required to meet the expenses of the different institutions.

We have need of workers in Southern California who have clear spiritual eyesight, men who will weigh matters wisely, and who can discern what is needed both nigh and afar off. If our workers were more fully consecrated to the cause of God, a much more effective work would be done.

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnest-



ness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings to missionary work in other needy places, where special efforts have not yet been made.

Great good will result from bringing these books to the attention of the leaders of the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be the means of bringing us in connection with workers in the W. C. T. U., and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character.

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not

vindicate the course of those who lay this plan aside for lack of confidence in its success. When His people will come up unitedly to the help of His cause in the earth, no good thing that God has promised will be withheld from them.

In a place like Los Angeles, where the population is constantly changing, a wonderful opportunity is presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando school make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of Heaven will be upon their efforts.

It would have been an excellent thing if the teachers of the San Fernando school had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold. Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing



the precious truths of the word of God to the attention of the people.

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as His method of relieving our schools from debt. It is because this plan has been neglected, that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of His people to relieve the necessities of other needy departments of the cause; and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service.

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind.

*Sanitarium, Cal., Sept. 12, 1907.*

## The Madison School

An Appeal for Encouragement and Aid  
to be given to the Burden-Bearers  
in the Nashville Agricultural  
and Normal Institute at  
Madison, Tennessee

By Ellen G. White

"Give a portion to seven, and also to eight; . . . for thou knowest not whether shall prosper, either this or that." Eccl. 11:2, 6.

Pacific Press Publishing Company

Mountain View, California

1908



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## Encourage the Workers

SANITARIUM, CAL., March 4, 1907.

I have been instructed that encouragement should be given to the work in the South, and that special help should come to the work in Nashville, Madison, and Huntsville.

At the school in Madison it has been necessary to work with the strictest economy in order that the educational work undertaken there might be carried forward. Let our brethren who have means remember this school and its needs.

A good work was done by Brethren Sutherland and Magan at Berrien Springs; in their labors at that place they went beyond their strength, imperiling their health, and even their lives. In their efforts at Madison, they are working too hard, and amid many difficulties. These brethren need not only our confidence, but also our help, that they may place the Madison school where it can accomplish the work that God designs it to do. I pray that the Lord will sanctify the understanding of our people, that these men may not be left to sacrifice their health in the work they are trying to do. I pray that teachers and students may have wisdom and courage to act well their part, and that they may be especially blessed in making the school a success.

It is impossible to make the Madison school what it should be, unless it is given a liberal share in the means that shall be appropriated for the work in the South. Will our brethren act their part in the spirit of Christ?

The South is to be especially favored now, because



of the neglect of the past. The atonement for the failure of the past to meet the needs of this field, should be full and ample. The institutions in the South that for years should have stood on vantage-ground, are now to be especially favored. The Huntsville school must be encouraged to enlarge its work. Every possible advantage should be given to these schools, that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville schools are to be an object-lesson to the people in their vicinity.

I was shown that there is danger of these schools being circumscribed in their plans and limited in their advantages. This should not be. Everything possible should be done to encourage the students who need the class of instruction that can be given at these schools, that they may go forth properly instructed to do a work for others who need the same education and training that they have received. Fields are opening on every side to the work that such laborers could do.

For the work in and about Nashville, we should do all we can to put it on a solid basis. The work should be conducted with simplicity, and in a way that will recommend the truth. There are many places in the South open to our work; but by all means let us make a beginning in the important cities, and carry the message now. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

## The Search for a Site

On Steamer "Morning Star," on the Cumberland River, June 13, 1904.

Elder A. G. Daniels,

Washington, D. C.

DEAR BROTHER DANIELLS:

We are returning from our trip up the river to look for land suitable for school work. We went from Nashville to Carthage, a distance of about one hundred and seventy miles by the river and seventy-eight miles by rail. We looked at several places; but the fertile land up the river is altogether too high in price for us to think of purchasing it for school purposes.

To-morrow morning we shall reach Edgefield Junction, which is only twelve miles from Nashville. We shall stay there for the rest of the day; for we wish to visit a farm which is for sale at Madison, about nine miles from Nashville, and two and a half miles from the railway. It is said that this farm contains nearly one hundred acres of good bottom land, more than one hundred acres of second quality agricultural land suitable for grain and fruit, and about two hundred acres of pasture land. We think that it can be purchased for about twelve thousand dollars. It is said that there is on it over two thousand dollars' worth of stock and farm implements. I desire to look at this farm, and if it be the will of the Lord, I shall do so to-morrow afternoon. The farm has a roomy house, barns, and other buildings, and two and a half miles of good stone



fence. Considering its advantages, its price is less than anything else we have seen in this part of Tennessee.

We should enter at once upon the establishment, in suitable places near Nashville, of a school for white people and a school for colored people. The workers in Nashville will gain influence from these working centers. The teachers in these schools can help the work in Nashville.

I have been instructed that the land on which our schools shall be established should be near enough to Nashville that there might be a connection between the schools and the workers in Nashville. Further than this there are in Nashville large institutions for the education of the colored people, and our colored school is to be near enough to these institutions for the wing of their protection to be thrown over it. There is less inclination to oppress the colored people in this section of Tennessee than in many other parts of the South. Prejudice will not be so easily aroused. The institutions that have been established for the education of the colored people are richly endowed, and are in charge of white men. The presence of these institutions was one reason why Nashville was designated as the place in which the printing office was to be established. I was instructed that the work in the South should have every advantage to print and publish books, that this work might gain a standing far ahead of that which it has had in the past.

Suggestions have been made by some that it might be well to sell our property in Huntsville, and move the school to some other place, but I have been instructed

that this suggestion had its birth in unbelief. Our school in Huntsville is in a good location, and the large State Normal school for the training of colored teachers, which is carried on not far from there by those not of our faith, has created an influence in favor of educating the Negro, which our people should appreciate. We should have in Huntsville facilities for the education of a goodly number of students. We should have a primary school and a school for more advanced students. It would take years to build up in a new place the work that has already been done in Huntsville.

My soul is stirred within me as this matter is presented to me. I have not yet been to Huntsville, but I have an article written regarding what should be there in the future.

We must plan wisely. God will go before us if we will look to Him as our Counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest.



## The Purchase of a Property

The property found at Madison, Tenn., was finally purchased as the site for the establishment of a training school for white workers. In an article published in the *Review and Herald*, Aug. 18, 1904, I gave a description of this property, and an outline of proposed plans to be carried out in the operation of the school, as follows:

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work

of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter.

### PROPOSED PLANS

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be estab-



lished there will be a success, and will help to build up the work of the Lord in that part of the vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts.

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health.

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville.

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

## A Country Sanitarium

Early in the history of the Madison school, it was suggested that a sanitarium might be established on a portion of the property purchased for the school farm. In letters written to those in charge of medical missionary work in the Southern States, I pointed out the advantages that are gained by establishing a training school and a sanitarium in close proximity. These letters were written in the fall of 1904, and, a year later, the principles set forth in this correspondence were incorporated in an article, and sent to the brethren assembled in a Medical Missionary Convention at College View, Neb., Nov. 21-26, 1905.

The article is as follows:

### CO-OPERATION BETWEEN SCHOOLS AND SANITARIUMS

I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other. Instruction regarding this was given to me when we were making decisions about the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near enough together for helpful co-operation between the two institutions, and yet separated sufficiently to prevent one from interfering with the work of the other, let them be located so as to carry on their work in conjunction. One institution will give influence and strength to the other; and, too, money can be saved by both institutions, because each can share the advantages of the other.



In connection with our larger schools there should be provided facilities for giving many students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training-schools as a part of the regular instruction. This will make it unnecessary for our youth from all parts of the land to go to Battle Creek, or to any other one or two places, to obtain a thorough and satisfactory education and training.

Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement. They should attend our colleges and training-schools; and, the teachers in these institutions of learning should realize their responsibility to work with and pray with the students. In these schools, students should learn to be true medical missionaries, firmly bound up with the gospel ministry.

Our people who have a deep interest in the children and youth, and in the training of laborers to carry forward the work essential for this time, need not be left in perplexity and uncertainty about the steps to be taken for the training of their youth as medical missionaries. God will open ways before all who humbly seek Him for wisdom in the perfecting of Christian character. He will have places ready for them in which to begin to do genuine missionary work. It is to prepare laborers for this work that our schools and sanitariums are established.

For the strengthening of this line of effort, counsel has been given that in connection with our larger schools

there should be established small sanitariums. Whenever a well-equipped sanitarium is located near a school, it may add greatly to the strength of the medical missionary course in the school, if the managers establish perfect co-operation between the two institutions. The teachers in the school can help the workers in the sanitarium by their advice and counsel, and by sometimes speaking to the patients. And, in return, those in charge of the sanitarium can assist in training for field service the students who are desirous of becoming medical missionaries. Circumstances, of course, must determine the details of the arrangements that it will be best to make. As the workers in each institution plan unselfishly to help one another, the blessing of the Lord will surely rest upon both institutions.

No one man, whether a teacher, a physician, or a minister, can ever hope to be a complete whole. God has given to every man certain gifts, and has ordained that men be associated in His service, in order that the varied talents of many minds may be blended. The contact of mind with mind tends to quicken thought and increase the capabilities. The deficiencies of one laborer are often made up by the special gifts of another; and as physicians and teachers thus associated unite in imparting their knowledge, the youth under their training will receive a symmetrical, well-balanced education for service.

In all these efforts, there will come many opportunities for manifesting gentlemanly courtesy. The Christian is always courteous. And by association with his fellow-



workers, he becomes more and more refined. He learns to overlook little points of difference regarding questions that are of no vital consequence. Such a man, when in charge of one of the Lord's institutions, is willing to deny self and to yield his personal opinions on matters of minor importance, in order that, with all brotherly kindness, he may co-operate heartily with the managers of another institution near by. He will not hesitate to speak plainly and firmly when occasion demands; but his every word and act will be mingled with a courtesy so kindly, so Christlike, that no offense can be taken. Powerful is the influence for good that is exercised by a consecrated, active Christian gentleman. And when the managers of our institutions in close proximity learn to unite their forces, and to labor unselfishly and untiringly for the upbuilding of one another's work, the results for good are far-reaching.

The benefits of hearty co-operation extend beyond physicians and teachers, students and sanitarium helpers. When a sanitarium is built near a school, those in charge of the educational institution have a grand opportunity of setting a right example before those who all through life have been easy-going idlers, and who have come to the sanitarium for treatment. The patients will see the contrast between the idle, self-indulgent life that they have lived, and the life of self-denial and service lived by Christ's followers. They will learn that the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death.

The words and actions of the workers in the sanitarium and in the school should plainly reveal that life is an intensely solemn thing, in view of the account which all must render to God. Each one should now put his talents out to the exchangers, adding to the Master's gift, blessing others with the blessings given him. At the day of judgment, the life-work of each one is investigated, and each one receives a reward proportionate to his efforts.

That the best results may be secured by the establishment of a sanitarium near a school, there needs to be perfect harmony between the workers in both institutions. This is sometimes difficult to secure, especially when teachers and physicians are inclined to be self-centered, each considering as of the greatest importance the work with which he is most closely connected. When men who are self-confident are in charge of institutions in close proximity, great annoyance might result were each determined to carry out his own plans, refusing to make concessions to others. Both those at the head of the sanitarium and those at the head of the school will need to guard against clinging tenaciously to their own ideas concerning things that are really nonessentials.

There is a great work to be done by our sanitariums and schools. Time is short. What is done must be done quickly. Let those who are connected with these important instrumentalities be wholly converted. Let them not live for self, for worldly purposes, withholding themselves from full consecration to God's service. Let them give themselves, body, soul, and spirit, to God, to be used



by Him in saving souls. They are not at liberty to do with themselves as they please; they belong to God; for He has bought them with the life-blood of His only-begotten Son. And as they learn to abide in Christ, there will remain in the heart no room for selfishness. In His service they will find the fullest satisfaction.

Let this be taught and lived by medical missionary workers. Let these laborers tell those with whom they come in contact that the life that men and women now live will one day be examined by a just God, and that each one must now do his best, offering to God consecrated service. Those in charge of the school are to teach the students to use for the highest, holiest purpose the talents God has given them, that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life, and to obtain an exalted understanding of what true education means. They need to learn what it means to be true gospel medical missionaries,—missionaries who can go forth to labor with the ministers of the Word in needy fields.

Wherever there is a favorable opportunity, let our sanitariums and our schools plan to be a help and a strength to each other. The Lord would have His work move forward solidly. Let light shine forth as God designed that it should from His institutions, and let God be glorified and honored. This is the purpose and plan of heaven in the establishment of these institutions. Let physicians and nurses and teachers and students walk humbly with God, trusting wholly in Him as the only One who can make their work a success.

*Nov. 14, 1905.*

## Laboring in Unity and in Faith

SANITARIUM, CAL., Oct. 15, 1906.

DEAR BRETHREN,—

Among brethren engaged in various lines of the Lord's work there should ever be seen a desire to encourage and strengthen one another. The Lord is not pleased with the course of those who make the way difficult for some who are doing a work appointed to them by the Master. If these critics were placed in the position of those whom they criticize, they would desire far different treatment from that which they give their brethren.

We are to respect the light that led Brethren Magan and Sutherland to purchase property and establish the school at Madison. Let no one speak words that would tend to demerit their work, or to divert students from the school. I do not charge any one with an intention to do wrong, but from the light I have received, I can say that there is danger that some will criticize unjustly the work of our brethren and sisters connected with the school at Madison. Let every encouragement possible be given to those who are engaged in an effort to give to children and youth an education in the knowledge of God and of His law.

To the workers in Madison I would say, Be of good courage. Do not lose faith. Your heavenly Father has not left you to achieve success by your own endeavors. Trust in Him, and He will work in your behalf. It is your privilege to experience and to demonstrate the blessings that come through walking by faith and not by sight. Work with an eye single to the glory of

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God. Make the most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last.

The Lord has helped you in the selection of the location for the school, and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. The Lord will give you spirit and life, if you will not permit yourselves to become discouraged. We trust that from your brethren you may receive the help of harmonious action, of prayers, and of means. But let not one feeling of discouragement be cherished. The Lord has a work for you to do where you are, and those who are doing His work need never be discouraged.

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SANITARIUM, CAL., Oct. 30, 1906.

DEAR BROTHER ———,

The school at Madison must be treated fairly, yes, right loyally. If all will act a part to help this school, the Lord will bless them. I am determined to act my part. I have not lost one jot of my interest in the Southern field. I want to act a part in helping all lines of the work.

Let us take all these burdens to the Lord God of Israel. Let us work in His name and for His glory. Our hearts need to be filled with sympathy. We need to have courage and joy in the Lord. Never, never let words be spoken that will make the burden weigh heavier upon those who have struggled for so long to carry out

the expressed will and purpose of God. I fully believe that those who are connected with the school at Madison are carrying out the will of God. I believe that this farm is the very place for the school. Provision must be made to aid this institution. Those who are struggling to establish this school must be helped.

The Lord is good; let us trust in Him. I do love the Lord, but it makes my heart ache to see and feel the magnitude of the necessities that must be met. We will say, The Lord lives, and He is rich in resources. Let us have thankful hearts, and be of good courage in the Lord. Keeping our eyes fixed on Jesus, we may triumph in Him.

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Nov. 6, 1906.

The case of the Madison school, and the good work that should be done there without let or hindrance has been placed before me, and I designed that this sum of money, though only a small amount in comparison with what they actually need, should be invested in that enterprise. I could not feel at rest in my mind until this was done. The workers there could use double this amount with good results. It has been presented to me that before this our people should have provided this school with means, and thus placed it on vantage-ground. This is the way in which I still view the matter.

Brethren ——— and ——— are men in whom I have confidence. I encouraged the purchasing of the farm on which the Madison school is established. Had it been still farther from Nashville, this would have been no



objection. It is well situated, and will produce its treasures. Those who are carrying on the work of this school need and should have encouragement. The brethren bearing responsibilities of a different character in some respects should give freedom to those who have as good judgment as they themselves have in regard to what is needed on the farm in buildings for sanitarium and school purposes.

The Madison school farm is to be an object-lesson for the Southern field. It is in an excellent location, and fully as near Nashville as it should be.

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SANITARIUM, CAL., Jan. 19, 1907.

Elder ———:

DEAR BROTHER,—

To-day I have been carrying a heavy burden on my heart. Last night some matters of special importance were opened up before me. I seemed to be passing through a severe conflict. I was addressing a company of men and women, and presenting to them the dangers of our people. I spoke of our great need of being much with God in prayer. I had words of encouragement to give to different ones.

Words of instruction were given me to speak to you and Elders ———, ———, and ———. I said: You have a work to do to encourage the school work in Madison, Tennessee. There are but few teachers among us who have had experience in carrying forward the work in

hard places. The workers who have been striving to carry out the mind and will of God in Madison have not received the encouragement they should have. Unless Brother Sutherland is relieved of some of the pressure that is upon him, he will fall under the burden.

You may ask, What is needed? I answer, It is encouragement. Brethren Sutherland and Magan have had a severe lesson in the past. The Lord sent them correction and instruction, and they received the message from the Lord, and made confession. . . .

When I was in Washington (August, 1904), I entreated Brethren Sutherland and Magan to believe that God had forgiven their mistakes, and I have since tried by my help and encouragement to have them realize that the Lord had placed them on vantage-ground.

It is your privilege, Brother ———, and the privilege of those who have wide influence in the work, to let these brethren understand that they have your confidence and encouragement in the work they are bravely doing. Brother Sutherland is in a precarious state of health. We can not afford to lose him; we need his experience in the school work. The brethren who have influence should do all in their power to hold up the hands of these workers by encouraging and supporting the work of the Madison school. Means should be appropriated to the needs of the work in Madison, that the labors of the teachers may not be so hard in the future.



## Letter to a Conference President

SANITARIUM, CAL., Feb. 5, 1907.

DEAR BROTHER,—

I write to ask you to interest yourself in the school at Madison. Brethren Sutherland and Magan have worked diligently, far beyond their strength, to open up the school work in this place, which is of the Lord's appointment. They have endeavored to establish a school that would fit young men and young women to act as missionaries in the Southern field.

At the present time they should have five thousand dollars to enable them to provide suitable facilities for the work, and still more should be provided, in order that a small sanitarium may be connected with the school.

So far they have received very little help in this enterprise, compared with the needs and importance of the work. They have worked hard, and have laid plans for such an education as is essential to prepare workers to teach the ignorant, and to explain the Scriptures. Besides the study of books, the students are taught to till the soil, to build houses, and to perform other useful labor.

The location of the Madison school is excellent, and possesses great advantages for school work. But the leaders in this work are carrying too heavy a burden, and should be relieved from the great anxiety that has rested upon them, because of a lack of means with which to do what must be done to provide suitable conditions for a successful school.

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Shall we allow these workers to be burdened beyond their strength, carrying forward almost alone a work in which they should receive the hearty co-operation of their brethren?

I appeal to our brethren in ——— to help in this emergency, and make a liberal gift to the Madison school, that they may erect a chapel and school building. Such a building should have been provided for them long ago. Let us not leave these men to work under present disadvantages, when time is so precious, and the need for trained workers in the South is so great.

The work in the South has been sadly neglected. It is high time that our churches were awakened to their duty to this needy field. The light must shine forth amid the moral darkness of ignorance and superstition. The truth in its simplicity must be brought to those who are in ignorance.

In the common schools some things are taught that are a hindrance rather than a blessing. We need schools where the word of God is made the basis of education. The Madison training-school for teachers should have the hearty support of God's people. Therefore I ask you and your associates on the conference committee to act liberally in helping our brethren in Madison in this important work.



## Letter to the Southern Union Conference Committee

SANITARIUM, CAL., Feb. 24, 1907.

DEAR BRETHREN,—

I have a message to bear to our people in the Southern field. There is an important work to be carried forward in Nashville and vicinity, and a decided interest should be manifested in this field.

It is in harmony with the leadings of God's Spirit that Brethren Sutherland and Magan and their associates have begun a work at Madison. The Lord guided them in the selection of a location for the school. Had a small sanitarium been established in connection with the school, this would have been in the order of God; and these two institutions would have been a mutual help. This has not yet been done, but our brethren in Madison need not be discouraged.

I would say to our brethren in the Southern field, Let there be no restriction laid on the Madison school to limit its work in the field of its operation. If Brethren Sutherland and Magan have promised not to draw students to their school from the Southern States, they should be freed from any such restriction. Such a promise should never have been asked or granted. I am instructed to say that there should be no restrictions limiting their freedom to draw students from the Southern field. There is need of such an institution as has been established near Nashville, and let not one endeavor to hinder the attendance of those who can at that school best receive the training that will fit them to labor in the Southern States, and in other mission fields.

At Berrien Springs Brethren Sutherland and Magan

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carried on a work of self-sacrifice. They did not leave the North because they had lost their influence, they went to the South because they saw the needs of that field. In their work at Madison they should have encouragement from those whom they have come to help. Those who have in charge the disbursement of funds coming to the Southern field, should not fail to render proportionate aid to the Madison school.

In the Madison school the students are taught how to till the soil, how to build houses, and to perform other lines of useful labor. These are some of the lines of work that the Lord instructed us to introduce into our school in Australia. With a practical training, students will be prepared to fill useful positions in many places.

Skill in the common arts is a gift from God. He provides both the gift, and the wisdom to use the gift aright. When He desired a work done on the tabernacle, He said, "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

Through the prophet Isaiah the Lord says: "Give ye ear, and hear My voice; hearken, and hear My speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him.

"For the fitches are not threshed with a threshing in-



strument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working."

To-day the Lord has definitely called some to the work of teaching others, to fit them for service in His cause. Let those who are so called go cheerfully to their field of labor, following ever the leadings of God.

God dispenses His gifts as it pleases Him. He bestows one gift upon one, and another gift upon another, but all for the good of the whole body. It is in God's order that some shall be of service in one line of work, and others in other lines,—all working under the self-same Spirit. The recognition of this plan will be a safeguard against carnal emulation, pride, envy, or contempt of one another. It will strengthen unity and mutual love.

If in the opening providence of God, it becomes necessary to erect a meeting-house in some locality, the Lord is pleased if there are among His own people those to whom He has given wisdom and skill to perform the necessary work. He sends men to carry His truth to people of a strange tongue, and He has sometimes opened the minds of His missionaries, enabling them quickly to learn the language. The very ones whom they have come to help spiritually, will be a help to them in learning the language. By this relation the natives are prepared to hear the gospel message when it is given in their own tongue.

## A Missionary Education

In the work of soul-saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they supposed to be the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's word. These heathen nations will accept eagerly the instruction given them in a knowledge of God.

Very precious to God is His work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be



carried to every country and clime, until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, "Salvation unto our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character-building, and to fit them for usefulness in the fields to which they shall go.

God will bless the work of those schools that are conducted according to His design. When we were labor-

ing to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plan that God had given us, and He has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen as the fruit of missionary effort.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil



and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

There has been a decided failure to meet the requirements of God in the Southern field. We need to ask the Lord to give us understanding that we may see our lack, and take in the situation in the South, and the need of doing the missionary work that lies right at hand. The uneducated people of the South need the knowledge of the gospel just as verily as do the heathen in far-off lands. God requires us to study how we may reach the neglected classes of the white and the colored people in the South, and with all the skill we can gain, to work for the souls of these men and women.

#### THE MADISON SCHOOL

It was quite a problem with Brethren Sutherland and Magan and their faithful associates as to how, with limited means, they were to adapt themselves to the work in Madison, Tenn. They had many obstacles and difficulties to meet, some of which need never have come into the work.

The reason these brethren were persuaded to purchase the place now occupied by the Madison school, was be-

cause special light was given to me that this place was well adapted for the educational work that was most needed there. It was presented to me that this was a place where an all-round education could be given advantageously to students who should come from the North and the South for instruction. In what has already been accomplished by the Madison school, the Lord is making it manifest that He is blessing the work carried forward there, and is leading the teachers who are associated together in bearing the burdens of the work.

Many obstacles have been placed in the way of the pioneers at the Madison school of a nature to discourage them and drive them from the field. These obstacles were not placed there by the Lord. In some things the finite planning and devisings of men have worked counter to the work of God.

Let us be careful, brethren, lest we counterwork and hinder the progress of others, and so delay the sending forth of the gospel message. This has been done, and this is why I am now compelled to speak so plainly. If proper aid had been given to the school enterprise at Madison, its work might now be in a far more advanced stage of development. The work at Madison has made slow advancement, and yet, in spite of the obstacles and hindrances, these workers have not failed nor become discouraged; and they have been enabled to accomplish a good work in the cause of God.

The Lord does not set limits about His workers in some lines as men are wont to set. In their work, Brethren Magan and Sutherland have been hindered unnecessarily. Means have been withheld from them be-



cause in the organization and management of the Madison school, it was not placed under the control of the conference. But the reasons why this school was not owned and controlled by the conference have not been duly considered.

The lack of interest in this work, by some who should have valued it highly, is decidedly wrong. Our brethren must guard themselves against the repetition of such experiences.

The Lord does not require that the educational work at Madison shall be changed all about before it can receive the hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up. The Lord will continue to bless and sustain the workers so long as they follow His counsel.

Brethren Sutherland and Magan are as verily set to do the work of the Lord at Madison as other workers are appointed to do their part in the cause of present truth. The light given me is that we should help these brethren and their associates, who have worked beyond their strength, under great disadvantages. Let us seek to understand the situation, and see that justice and mercy are not forgotten in the distribution of funds.

The leaders in the work of the Madison school are laborers together with God. More must be done in their behalf by their brethren. The Lord's money is to sustain them in their labors. They have a right to share the means given to the cause. They should be given a proportionate share of the means that comes in for the furtherance of the cause.

*June 18, 1907.*

## THE OAKWOOD MANUAL TRAINING SCHOOL

AN APPEAL FOR ENCOURAGE-  
MENT AND FINANCIAL  
AID

By ELLEN G. WHITE

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

SOUTHERN PUBLISHING ASSOCIATION  
Nashville, Tenn.





## INTRODUCTORY



THE Oakwood Manual Training School for Colored is the only school in the denomination devoted exclusively to the education and training of colored young people to become workers in labor for their own race. This school has been in operation since the spring of 1894, and notwithstanding those in charge have been greatly handicapped in their efforts by the lack of proper buildings and facilities, yet there have been sent out from the school several young men and women who are doing very acceptable work. Three of this number have been ordained to the ministry. The lack of the necessary buildings for the proper care and comfort of the students, housing of stock, and the handling and storage of the products of the farm have been a serious drawback to the successful operation of the school and farm.

Recognizing the need and the importance of better equipping this school, the General Conference Committee, at its spring session held in Washington in the month of April, voted to authorize the managers of the school to take the necessary steps to raise, by donations from our people in general, the sum of \$13,000.

This means will be expended for the erection and equipping of a small sanitarium, the finishing of the school building and boy's dormitory, the erection of a proper building for a kitchen and dining-room, a silo to preserve green food for the stock, a building to be used as a cannery to en-

able the farm manager to promptly and profitably handle the large crop of tomatoes and vegetables grown each year on the farm, and a building in which to keep sweet potatoes during the winter months.

If these facilities can be provided it will help the managers and students to help themselves, and in every way enable them to do better work. The attendance is constantly increasing, and accommodations should be provided for at least one hundred students.

This school is destined to become more and more an important factor in giving the message to the millions of colored people in the South.

This little leaflet contains only a small portion of what Testimonies have said about the Oakwood School, and the work to be done for the colored people in this field, but we trust it will be sufficient to impress upon your mind the importance and need of this school, and that you will feel not only a duty, but a privilege to cheerfully and liberally respond to this appeal for help.

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## THE WORK AMONG THE COLORED PEOPLE

(From article in "Review and Herald," Sept. 21, 1908)

DEAR BRETHREN AND SISTERS: I greatly desire to press your minds with the importance of doing what we can to help forward the work for the colored people in the Southern states. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words cannot express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent to educate the ignorant, and to minister to the needy in this field. . . .

The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The darkness and despondency is rolling back, and the shine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the

its present condition. The people living in this great land will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern states, who know not that the Saviour's coming is near at hand. . . .

### The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools. This line of work has been specially presented before me. At the work is almost at a standstill for lack of money to provide facilities for training teachers, for building school houses, and for paying the wages of teachers.

There are many who cannot even read the divine Word; many are slaves of superstition; and yet through divine power, these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities; but in the cities there are many children who could not attend the schools established out of the cities, and schools should be opened for them.



The colored people need simple books. They have been left in ignorance, when they should have been taught to read. They are left unconverted, when every effort possible should have been put forth to rescue and save them.

This work will require talent, and above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people know their needs; and they are the best fitted to conduct schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified white people who have the spirit of mercy and love. How important is, then, that we place our training school at Huntsville, on a favorable ground, so that many may be educated to labor as teachers of their own race!

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### THE HUNTSVILLE SCHOOL

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(From article published in "Review and Herald," 1904.)

Monday morning, July 20, 1904, I went from Grayson to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared

for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give away, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently . . . instruction has been given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those who may become who go there for instruction, if his plans are followed.

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times



of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. Thus teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for thorough service. The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for, and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The man who takes charge of the Huntsville School should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become unsightly, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully. Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart,



and discipline ourselves with sternness and rigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the main-spring of action. Such a one may hold the theories of truth; but unless he brings himself into harmony with the requirements of God's word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose, for God cannot bless him. He halts between two opinions, constantly vacillating toward Christ or toward the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

## THE NEEDS OF THE HUNTSVILLE SCHOOL

(From letter written Nov. 2, 1904.)

DEAR BRETHREN AND SISTERS: I would call your special attention to the needs of the Huntsville School. This school is on a farm of over three hundred acres, which was purchased by the General Conference, and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

It was in the providence of God that the Huntsville School farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expense at the Huntsville School. Those for whom these students have worked give them a high recommendation, saying that they have accomplished more than an equal number of other hands.

The Huntsville School greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, to be trained as teachers of their own race. A small building, in which the students can be taught to care for the sick, should be put up near the school, and conveniences furnished.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students.



But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville School. Facilities are needed there. Things about the institution are at loose ends, and should be put in proper order, that the school may be a credit to the cause it represents. . . .

I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded by neglect and because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. . . . By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

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#### LETTER TO A TEACHER IN HUNTSVILLE

"Elmshaven," Sanitarium, Cal.,

Dec. 27, 1904.

DEAR BROTHER —: Your letter was received and read some time ago. We rejoice with you for the precious tokens you have of the Lord's blessing. Praise the Lord. O let us be encouraged. Let our hearts be filled with thankfulness. Continue to work earnestly and interestedly and have perfect trust in God. Do not doubt his goodness. When difficulties seem to surround you, re-

member the promise that the Father is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. If God will only let his blessing rest on the workers, everything will work out to his glory, and souls will be converted. The Lord will acknowledge and bless all who walk before him in earnest, hopeful confidence. Look and live. Draw near to God, and he will draw near to you. He will draw near to each one who exercises faith, and labors courageously to advance the work because this is what God directs.

I am glad that you are of good courage. Our hearts should always be filled with praise and rejoicing. Truth will triumph.

"Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but One, that is, God; but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions."

This young ruler was a man of prepossessing appearance and of much outward piety. He had high capabilities, and might have been a great blessing. But Christ saw in his



character one great defect, which, unless remedied, would mar his whole life. His possessions were his idol. Unless these were given their proper place, they would rob him of eternal life. How kindly and tenderly the Saviour treated him. "If thou wilt be perfect," he said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

The young ruler's errand to Christ was not a pretense. He fully desired to be as Christ was. He realized the importance of gaining the future eternal life. He was not ignorant of the service that man owes to God. He was fully convinced that there is a place of happiness prepared for all who in this life obey the commands of God. He realized that in order to gain a place in the abodes of bliss, he must work out a perfect character. He thought himself an honest applicant as to what he must do in order to gain eternal life.

He was attracted and charmed by Christ's life and his manner of teaching, and he realized that to be fitted to live eternally with God in the world to come would be a wonderful reward.

When this young man asked what he should do that he might gain eternal life, Christ answered him plainly. When he asked, "What lack I yet?" Jesus pointed out to him wherein he fell short. He failed when tested in regard to his worldly possessions. These were his idol. Distinctly and definitely Christ told him that his riches stood in the way of his gaining eternal life: "If thou wilt be perfect," he said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But when he heard this, "he went away sorrowful; for he had great possessions." He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He desired eternal life; but he

was not willing to make the sacrifice. To give up his earthly treasure that was seen, for the heavenly treasure that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

Christ gave his life to the work of soul-saving, making it possible for human beings to return to their loyalty, and take their stand under the blood-stained banner of Prince Emmanuel.

Brother and Sister —, be of good courage. Remember that we are deeply interested in you and your work. We want to help you to be a help to those whom you are trying to educate. I am so glad that you are not dis-



couraged. I am so glad, too, that the students appreciate your efforts in their behalf. I pray that there may be a large work done in Huntsville. I pray that all who shall visit the school farm may see, by the united efforts of students and teachers, that the best kind of education is being given. I pray that the farm may tell its own story of thrift and painstaking effort, that those who gave this beautiful place to the work for the colored people may rejoice with you all.

Heavenly angels are watching that farm, desiring that it may be so worked by the students, that the students themselves, under the direction of wise teachers, shall show their improvement in their characters which God desires to see.

I hope to visit the Huntsville School again some time, that I may see the result of the earnest, faithful efforts put forth on this, the Lord's farm.

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## The Huntsville School

The Development and Maintenance of the Oakwood  
Manual Training-School, Huntsville, Alabama,  
for the Education of Workers to Labor  
among the Colored People

By Ellen G. White

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Prov. 24:11, 12.

SOUTHERN PUBLISHING ASSOCIATION  
Nashville, Tennessee  
1909



## *The Orphanage*

*Sanitarium, Cal., Feb. 16, 1909.*

The question has been asked if the orphanage for colored children ought to be located on the Oakwood school farm.

Long before I visited Huntsville, the Oakwood school farm was presented to me, both as it then was and as it might be in the future if wisely managed and properly cared for.

The presentation of what the place ought to be, included an orphanage and a sanitarium. I was also shown cultivated fields, gardens where vegetables were raised, and orchards bearing abundance of fruit.

Instruction was given me that the Lord would have consecrated, unselfish Christian workers connected with the Oakwood school, who would use skilfully the advantages of the Oakwood farm for the benefit of the students in the school and the children in the orphanage. These advantages were to be used wisely in helping to supply the necessities of the orphans, and in obtaining for them an education and training that would be pleasing to the Lord.

I have been instructed that for the development of the Oakwood enterprises, the very best class of workers should be secured, because a special work is to be done here in revealing what religious education will do for the orphans and the outcasts through the labors of consecrated and skilful teachers. The teachers connected with the school must bear in mind that they are dealing with the purchase of the blood of Christ, with souls who, through earnest, God-fearing labors, may become members of the Lord's family. . . .

When this light was given me, I had never seen Huntsville. I was shown that Huntsville would be a place of special interest to those who would act their part to help the colored people.

ELLEN G. WHITE.

NOTE.—The following pages were prepared for publication in the summer of 1908, but the manuscripts were lost on their way to the printer. Then, for use at the camp-meetings, other selections from the testimonies regarding the work, were printed and circulated, under the title of "Special Testimonies, Series B, No. 12." And now that the lost manuscripts have been restored, they are issued as "Special Testimonies, Series B, No. 12a." The delay in publishing makes it possible to include the message of Feb. 16, 1909, regarding the orphanage.

W. C. WHITE.

## *Our Huntsville School as a Training Center*

It is cheering to know that in the Southern States of America a few faithful laborers have made a beginning here and there in giving the third angel's message to the colored race. It is also cheering to know that among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who have bravely borne a burden of labor for the colored people. The Lord has been working with and for the tried laborers in the South. There has been laid a foundation that will be as enduring as eternity.

And yet, all the work that has been done is only a beginning, as it were. Our people have put forth only a small part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. God is now calling upon His people to take advance steps in the South. He is calling upon us to place in the hands of those on the ground, means sufficient to enable them to do an aggressive, quick work.

### THE TRAINING OF WORKERS

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need colored workers, O, so much! to labor for their own people everywhere, and especially in those places where it would



not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. I have often received divine instruction in regard to this institution, showing what manner of school it should be, and what those who go there as students are to become.

The students of the Huntsville school are to be given a training in many lines of service. They are to learn how to present the truth for this time to their own people. Not only are they to be taught to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it

is not highly educated men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be greatly blessed. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through those who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

The Lord says, I will take illiterate men, obscure men, and move upon them by My Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me. "Not by might, nor by power, but by My Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ



took a personal interest in men and women during the days of His earthly ministry. He was a true missionary everywhere He went. His followers are to go about doing good, even as He did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporters may win the hearts of many to Christ. In their unpretentious way they can help a class that ministers do not reach.

#### MEDICAL MISSIONARY WORK.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth— young men and young women of good Christian character— be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus Christ is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

#### REDEEMING THE TIME

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to



them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And He expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort He will add His blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these persons, and of teaching them how to engage in the work of saving souls. When they go into the field, God will co-operate with them, and give them the victory.

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Medical missionary work must be carried on among the colored people. At the Huntsville school some new buildings must be erected, one of which should be a small sanitarium. In connection with this training center, we desire to see a strong work done in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who should be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers.

### *Words of Counsel to Teachers and Students*

*Portion of an address given by Mrs. E. G. White at Huntsville, June 21, 1904.*

I AM so pleased to see the colored students who are here to-day. I only wish there were many more in training for service; for there is a large field to work in the South. God wants the students before me to be His helping hand in reaching souls in many places. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them.

To those who are here, I would say, Seek to understand the Scriptures. God will help you. His eye is upon the race that has been so neglected; and He will send His angels to open your understanding.

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction as to what it should be, and what those who come here as students are to become. All that is done by those connected with this school, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the fidelity with which this donation of land has been cared for. This is the Lord's land,



and it is to bear fruit to His glory. Those who come to this school to receive instruction on the farm or in the school-room, are to be taught in right lines, and are to live in close connection with God.

I am so glad that we have this farm. One came to me, and said, "I think it is a mistake to keep that land. It is not half cultivated. I think that they might better turn it back to the conference."

That night instruction was given me regarding the matter. It was God's purpose that the school should be located near Huntsville. He saw that the workers here would not have to fight every inch of ground, as those in some other places have had to do, in order to establish the truth. The instruction was given me, Never, never part with an acre of this land. It is to educate hundreds. If those who come here as teachers will do their part, if they will take up the work in God's name, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential.

Minutemen are needed in this school,—men who have vitality and power, men who are prepared to use the capabilities of the whole being in active service, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is done right.

Every one before me is to be a missionary for Christ. We want every one who comes to this school to try to get some other one to come. It has been

represented to me that there should be one hundred students, at least, in attendance. Will you not try in every way possible to swell the number to one hundred? And when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work for the Master, to tell what the truth has done for them.

Students, there is work for you to do. You can labor where white people can not, in places where the existing prejudice forbids them to labor. Christ left Jerusalem at one time in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves, unbidden, in danger, because He wants us to live to teach and help others.

Students, God will help you, but you must not think that you can retain the unchristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. He did what His Father told Him to do; and we are to do what He tells us to do.

"Ye are God's husbandry, ye are God's building." Do not bring to the foundation that which is represented as wood, hay, and stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the word of God, as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. Although you may save your own soul, you will have nothing to show for your life-work. God desires you not merely to save your own soul.



but to bring others to Him, who, when the redeemed are gathered home, will be among those who will cast their glittering crowns at the feet of the Redeemer, and fill all heaven with rich music. These ransomed ones will exclaim, "Worthy, worthy is the Lamb that was slain, and that sitteth upon the throne;" and then they will go to the ones who spoke to them the words which brought them into right relation to God, and will say, "It was your influence, through Christ, that led me to accept the truth of heavenly origin."

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." You are to fear lest you make a mistake, and lead others to follow a wrong example. Whatever you do, it is to show the fidelity which God acknowledges.

God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life what it would if you should leave school with a defective education, not having done thorough work.

The Lord says, "Work out your own salvation." How are you to do this?—By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents.

You have precious opportunities in this school, and we want you to do your level best yourselves in

gaining a fitness for service. We want you to learn how to educate the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet strong for the right. You are to place your feet on the platform of eternal truth,—the platform that no storm or tempest can sweep away. Do you ask what this platform is?—It is the law of God. He says that if you will keep His commandments, you shall be a kingdom of priests, heirs of God, and joint heirs with Christ.

God wants us to be planted in Christ. Then we shall be partakers of the divine nature, having escaped the corruption that is in the world through lust. Then at last we shall see the King in His beauty, and behold His matchless charms.

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking of this. And there is a joy that we may have in Christ, even in this world. To those who keep His commandments He says, "My joy shall be in you, and your joy shall be full." "Keep His commandments and live, and His law as the apple of thine eye."

May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God.

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The Huntsville school farm is a most beautiful place, and with its three hundred and more acres of land, should accomplish much in the line of industrial training and the raising of crops. Heavenly angels



will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building.

The teachers in our schools should remember that they are not only to give the students lessons from books, but they are to teach them how to earn their own living by honest work. Such knowledge will be of inestimable value to them when they go forth to teach others of their race.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in, and settled upon a piece of ground as large as shall be deemed best.

In connection with the school there should be an experienced carpenter, who can teach the fathers and their boys how to build their houses, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick.

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. This school is in positive need of our care and our donations.

## *The Value of Practical Training*

*From Review and Herald, Sept. 28, 1905.*

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools, this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave His life for the life of the world.

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. Others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporters. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that He is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching



His Spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon His people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that He will put it into their hearts to respond nobly.

ELLEN G. WHITE.



## THE NEW ENGLAND SANITARIUM

A Review of the Providences Connected with  
the Establishment of the Sanitarium  
at Melrose, Massachusetts  
near Boston

BY ELLEN G. WHITE



South Lancaster Printing Company  
South Lancaster, Mass.  
1908



## ISAIAH LVIII

CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of the Lord honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

## Removal to Melrose

THE Lord in His providence has opened the way for His workers to take an advance step in New England,—a field where much special work should be done. The brethren there have been enabled to arrange to change the location of the sanitarium from South Lancaster to Melrose, a place much nearer Boston, and yet far enough removed from the busy city so that the patients may have the most favorable conditions for recovery of health. The transfer of the New England Sanitarium to a place so convenient to the city of Boston, is in God's providence. When the Lord sets His hand to prepare the way before us, God forbid that any should stand back, questioning the wisdom of going forward, or refusing to give encouragement and help.

The removal of the New England Sanitarium from South Lancaster to Melrose has been presented to me as being directed by the Lord.

Let all who are connected with this sanitarium labor to make it a model institution, where the living principles of righteousness shall prevail. Our institutions for the care of the sick and suffering are to stand upon the elevated platform of truth. They are to carry out the eternal principles of equity and righteousness. Those who are working in them are to weigh their actions in the scales of justice, and practise strict equity. God desires every man and every woman in His service to stand before Him in purity and truth, obedient to all His commandments. Cleanness of spirit must be preserved wherever the light of truth is to shine forth. All the workers in our sanitariums should ever remember that they are laboring in institutions dedicated to the Lord.

October 24, 1902.



### Description of the Property \*

EVER since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution the important influence which its work may exert to benefit the people of Boston.

#### THE BEAUTIFUL SURROUNDINGS

I have now been at the Melrose sanitarium for a week and find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision—patients amid beautiful surroundings lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print.

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely to the representations that have been given me by the Lord, than anything else I have seen up to the present time. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable sight for the sanitarium work that should be carried on near Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people

of that city. I have been instructed that it is in the providence of God that the New England Sanitarium is here; and we should appreciate the advantages thus placed within our reach.

Since coming to this sanitarium, I have had opportunity to see a great deal of its surroundings. The forty acres of land, with the large buildings located on the property, are in the midst of the Middlesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

It is impossible to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it.

#### THE BUILDINGS

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to the sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land were purchased for thirty-nine thousand dollars. There was about six thou-

\* Portion of an article printed in the *Review and Herald*, September 29, 1904.



sand dollars' worth of furniture in the buildings, and this no additional charge was made.

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed: it will be a great help to the institution. . . .

At the time that the sanitarium work was removed from South Lancaster to Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted. . . .

There should be accommodations for those who desire and are willing to pay for rooms with a private bath-room. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways.

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon

so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The doors, windows, and other material brought from South Lancaster, and now lying idle in the barn, can be utilized. Remember, this material was a gift.

We rejoice that the Lord in His providence has guided us to this place. No buildings can be put up near the sanitarium, by other parties. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the buildings will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institutions.

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. . . . Let all who are connected with the sanitarium move forward unitedly, inquiring at every crisis, What would Christ do were he in my place? . . . Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, "Ye are laborers together with God: ye are God's husbandry, ye are God's building."



SANITARIUM, CAL., Jan. 17, 1905.

DEAR BROTHER ———: I have recently learned of the burning of a portion of the Melrose sanitarium. At first I felt almost overcome, but later I learned that only a part of the main building had been destroyed. I want you to see, my brother, that the Lord is good. Do not mourn over the loss, as long as the best part of the building is saved. Thank the Lord that considerable of the furniture was saved, and, above all, that no one was hurt or killed.

Can you not do something to arouse our people in the East to arise and rebuild the sanitarium? I feel a deep anxiety that Boston shall hear the word of the Lord and the reasons of our faith. Ask the Lord to raise up laborers to enter the field. Ask Him to raise up laborers who can gain access to the people of Boston. The message must be sounded forth. There are thousands in Boston craving for the simple truth as it is in Jesus. Can not you who minister in word and doctrine prepare the way for this truth to reach many souls?

O, how I long to see the Holy Spirit's working on human minds! For hours during the night I lie awake, unable to sleep, pleading with God to let the power of His Spirit come upon the minds and hearts of the people in our cities.

Our people in the East are to do their part in helping to rebuild the destroyed portion of the building. May the Lord impress the hearts of those who have money to come up to His help, and assist in the erection of a building that will be wholesome and safe and convenient.

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#### WHY CONDUCT SANITARIALS?

In letters received from our brethren, the questions are asked, "Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?"

There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health?

When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing. Instruction was to be given regarding the choice and the preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable.

In all our medical institutions, patients should be systematically and carefully instructed how to prevent dis-



ease by a wise course of action. Through lectures, and the consistent practice of the principles of healthful living on the part of consecrated physicians and nurses, the blinded understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord's purchased possession. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

When we have shown the people that we have right principles regarding health reform, we should then take up the temperance question in all its bearings, and drive it home to the hilt.

It is to save the souls, as well as to cure the bodies, of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of His own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life. He designs that they shall be educated in right habits of living, spiritual and physical. The salvation of many souls is at stake. In the providence of God, many of the sick are to be given the opportunity of separating for a time from harmful associations and surroundings, and of placing themselves in institutions where they may receive health-restoring treatments and wise instruction from Christian nurses and physicians. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached and made acquainted with the truth for this time.

SANITARIUM, CAL., May 14, 1906.

*To the Medical Superintendent  
of the Melrose Sanitarium.*

DEAR BROTHER: I was very much pleased to receive a letter from you regarding the sanitarium at Melrose. I have not been situated so that I could respond sooner. Early in April we were called upon to attend the dedicatory exercises of two of our Southern California sanitariums,—at Loma Linda, near Redlands, and at Paradise Valley, near San Diego. . . .

Like Melrose, one of the chief advantages of the situation at Loma Linda is the pleasing variety of charming scenery. We believe that both places have come into our possession to be used to the very best advantage possible for sanitarium purposes.

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of these institutions to densely populated districts, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,—the advancement of God's closing work in the earth.

Loma Linda is in the midst of a very rich district, including three important cities,—Redlands, Riverside, and



San Bernardino. This field must be worked from Loma Linda, as Boston must be worked from Melrose.

When the New England Sanitarium was removed from South Lancaster to Melrose, the Lord instructed me that this was in the order of His opening providence. The buildings and grounds at Melrose are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that conveniences can be provided that will draw to that sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health.

Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent-meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God. . . .

We hope that those in charge of the work in New England will co-operate with the Melrose sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be labor-

ing to advantage in different portions of the city, in varied lines of service.

The terrible disasters that are befalling great cities, ought to arouse us to intense activity in giving the warning message to the people in these congested centers of population, while we still have an opportunity. The most favorable time for the presentation of our message in the cities, has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly.

The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the great cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities.

There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth. We need now to search the Scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of our sins.

We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May God help us to improve the opportunities that are ours.



SANITARIUM, CAL., May 15, 1906.

*To the Medical Superintendent  
of the Melrose Sanitarium.*

DEAR BROTHER: It was a wonderful providence that brought us into possession of the Melrose sanitarium property. Let us work out by faith God's purpose for this institution. It is to be an important outpost-center, from which to work the city of Boston. You, my brother, understand the instruction that the Lord has given regarding this matter.

Never in any way should the Melrose sanitarium be placed under the influence of any man or set of men at Battle Creek. Not one of our sanitariums should be swayed by plans of human devising. The Lord is to manage our sanitariums, and He positively forbids that the sanitarium at Melrose shall in any respect be under the guidance of those who have resisted the counsel of the Lord regarding the proper union of the evangelical and medical work. Were men outside of New England to have a controlling voice in your organization and plans, great perplexity would attend your work.

I now say to you, in the name of the Lord, Cut loose from Battle Creek. Sever every connection. The course recently taken by some to hinder the Melrose sanitarium from forming a perfect organic union with the conferences from which its support and patronage come, is exactly the course that God has warned us would be taken. When listening to the men who have taken this course, you are under an influence the character of which you do not realize. The spiritual understanding of some men whom we have greatly respected in past years, is not now to be depended upon. . . .

[14]

My brother, the Lord will lead you, but never, never through a human agency that is under the influence of the enemy of our souls. The Lord has given you a most favorable place in which to care for the sick, and to labor in His service, and He will bless you and your wife so long as you look to Him for guidance. But if you lean upon human help, you will find that your dependence is as a broken reed. I am bidden to say to you and your wife, Guard yourselves against every deceptive influence. As you do this, God will tenderly lead and guide you, and bless you in your position of responsibility.

In past years, you have taken a special interest in the upbuilding of the Melrose sanitarium, and the Lord has blessed your efforts. He will still help you, if you *will* do *His* will. Do not, I beseech of you, break away from Melrose now, when you have before you so many wonderful opportunities for service. The Lord has a special work for you to do in Boston. The standard of present truth is to be exalted in that great city, and, in God's providence, you and your colaborers are situated where you can co-operate with others in doing a noble and far-reaching work in that important center of influence.

Brother ———, I wish to express my great thankfulness to God that you have the privilege of engaging in so good a work. This is the very work you ought to do in connection with the medical missionary work. Your position as a physician of experience, and your wife's position, give you influence. It has been very plainly presented to me by the Lord that you and your wife have been placed where you have many opportunities for accomplishing much good. A second physician—one who is competent to assist you, and who, withal, is sound in the faith—should be connected with you; and reliable help should



also be provided for your wife. This would give both of you more freedom.

It is the will of the Lord, Brother ———, that you and your associates shall blend your talents in carrying forward the work of the Melrose sanitarium. He desires that our people shall conduct this institution in harmony with the light that He has given. God established this sanitarium, to be a means in His hands of accomplishing great good. . . .

God's judgments are in the land. Whole cities and villages will be blotted out. Boston is to be warned now, and we are to allow nothing to divert our minds from the responsibility of fulfilling God's purpose in establishing the Melrose sanitarium, which purpose He desires to work out through us.

As physicians and ministers let us labor in unity. The Lord will work with power, as we strive to do our part faithfully. He will cause Boston to hear the message of present truth. Co-operate with Him in bringing this about, my brother, my sister, and He will help you, strengthen you, and encourage your hearts through the salvation of many precious souls.

## The Paradise Valley Sanitarium

### A Record of the Providences that Led to Its Purchase; and Timely Instruction Regarding the Importance of Its Work

By Ellen G. White

Pacific Press Publishing Association  
Mountain View, California  
1909



## INTRODUCTORY

In establishing sanitariums, we are carrying out the purpose of God. This work is the work of God. Through the means of our sanitariums the sick and suffering in the highways and the byways of life are to learn of the healing power of Christ. Those who have received the light are to show in their lives that they are God's medical missionaries. By being partakers of the divine nature, they are to become colaborers with Jesus Christ in every line of work that will bring relief to suffering humanity.

From the light given me when I was in Australia, and renewed since I came to America, I know that our work in Southern California must advance more rapidly. The people flocking to that place in search of health must hear the last message of mercy.

For years the work in Southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may use to the very best advantage the places so well suited for our work.

E. G. W.

## The Paradise Valley Sanitarium

### A VIEW OF THE WORK

Within a comparatively few years, the importance of California as a mission field has increased manyfold. Southern California is world-renowned as a health resort. Every year thousands of tourists come here. These must hear the last warning message. We are called upon by God to explain the Scriptures to these people. And as many of those who come are in search of health, one of the most important agencies for reaching the passing multitudes is institutional work along medical missionary lines.

In the providence of God, the minds of a few of our workers were directed to this field as a center for medical missionary work. At the time I returned from Australia, in 1900, treatment-rooms and a large vegetarian restaurant were being conducted in Los Angeles.

A year or two later, some of the brethren in Los Angeles were very active in planning for the extension of the medical missionary work in Southern California. In their eagerness to advance rapidly, some seemed to lose sight of the plain instruction the Lord had given regarding the establishment of new sanitariums. Instead of planning to find some country location suitable for sanitarium work, they sought to establish a mammoth institution in the heart of the city.



The Lord instructed me in the night season that this was not a wise plan to follow. The counsel that had been given our people thirty-five years before, was repeated. The same scenes that had passed before me prior to the establishment of the Battle Creek Health Reform Institute, passed before me again; and I wrote out the instruction concerning the sanitarium work that is published in "Testimonies for the Church," Volume VII. In this it is pointed out that the Lord would be pleased to have several small country sanitariums, instead of one mammoth city sanitarium, in Southern California; and the leaders of the medical work were counseled to search for properties on which were buildings that could be utilized to advantage, and which could be secured at very low prices.

We are now beginning to see carried out the purposes of the Lord for this field. Already there are sanitariums in running order in three of the most important tourist centers. These are beautifully located at Glendale, near Los Angeles; at Loma Linda, in the Redlands-Riverside-San Bernardino district; and at Paradise Valley, near San Diego.

For a long time, however, the medical missionary work in Southern California was at a standstill, because of the unbelief of some. Suitable properties were found, but the brethren in responsibility would not advance. A special opportunity came to us in the form of a property a few miles south of San Diego, known as the Potts' Sanitarium. The Lord had manifestly prepared the way for us to begin sanitarium work at this point; and when the wheel of

providence turned in our favor, and the property came within our reach, we felt as if we must act without further delay, notwithstanding the hesitancy of brethren in responsibility, who should have been quick to discern the advantages of this place as a center for medical missionary work.

In the securing of the property now known as the Paradise Valley Sanitarium, we see the gracious leading of God. This property has been secured at a price far less than its real value, and the Lord would now have His people build up and strengthen the medical missionary work in this important tourist center.

### PROVIDENTIAL OPPORTUNITIES \*

During my stay in Southern California, September, 1902, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and schools. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's plan, but the planning of a power that we should in no case acknowledge. God's word is fulfilling; the

\* From a letter written Oct. 13, 1902, to those especially interested in sanitarium work in Southern California.



wicked are binding themselves in bundles ready to be burned.

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be.

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little and there a little. And our physicians and teachers should be quick to see the advantage of retired locations for our sanitariums and schools.

Properties such as those to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better; but on other properties, where the buildings are just what we need, trees can be set out.

The fact that in many cases the owners of these properties are anxious to dispose of them, and are

therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities which have been neglected, and which must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already provided that the Lord desires us to have. We are to be wise as serpents and harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.

The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth are now called for to strengthen the work in this part of the field. Every year many thousands of tourists visit Southern California, and by various methods we should seek to reach them with the truth.

I have been instructed that the greatest work that we can do in this life is to prepare for the future immortal life and help others to prepare for it. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to obscure our vision of heavenly things.



## A REVIEW OF OUR EXPERIENCE

During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash.

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of about fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy. . . .

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post-office.

There are twenty-two acres of land.\* About one-half of this had once been planted to fruit-trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive-trees on the terraces.

\* Since increased to thirty.

When we learned that the agents holding this property, becoming discouraged on account of the many years of drought, were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that He will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord."

A year before, light had been given me that our people in Southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Volume VII, in the following words:

"As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been



given me that now is our opportunity to reach the invalids flocking to the health resorts of Southern California."

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done.

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act.

The drought continued, and the owners of this property were very much discouraged. The orchards were dying. In January, 1904, Dr. Whitelock wrote to me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in Southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages.

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property.

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R.

Palmer and his wife, who had spent the winter in Arizona, were in San Diego, and they were willing to take charge of the work of fitting up the sanitarium building for use.

When we visited the place in November, 1904, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices.

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging?

The well-diggers had gone down eighty feet, and found a little water, but they wanted much more. O how much depended upon our finding plenty of good, pure water! With an abundance of water our work could go forward, but without it, what should we do? From the beginning, I had felt the assurance that the Lord would open the way; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, "Have you found water?"



While this important question was pending, Professor E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help.

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use.

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is clear and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

One morning a lady came to the sanitarium unannounced, and insisted upon staying. Others arrived before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that the formal opening was postponed indefinitely.

One evening just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, and canned fruit, and also, in the same wagon, two beautiful Jersey cows.

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need.

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals who have left the Father's house are to be encouraged to return. God's word to these workers is, "Lo, I am with you always, even unto the end of the world." "Fear not, neither be discouraged: for I am thy God."

*December, 1904.*

### SOUND FORTH THE MESSAGE\*

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the

\* From a letter written April 26, 1905, to a member of the Southern California Conference Committee.



Holy Spirit meeting these people with the message borne by John the Baptist: "Repent ye; for the kingdom of heaven is at hand."

"This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight."

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in Southern California.

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in Southern California, where the climate is so favorable for this work.

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed.

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way.

## AN OPPORTUNITY TO HELP

The Lord has greatly blessed His people in Southern California by enabling them to secure, at very low cost, valuable properties that can be utilized for institutional work. At Fernando, at Loma Linda, at Glendale, and at Paradise Valley, He has manifestly gone before us, preparing the way.

For years the Lord instructed us that we should have a sanitarium in the vicinity of San Diego, where many thousands of tourists come every season. In the winter of 1903-04, when the way opened up for us to purchase the Paradise Valley Sanitarium property, about six miles from San Diego, a few brethren and sisters at first bore the entire financial burden. They felt clear in doing this, because of the necessity of doing something at once, at a time when others hesitated to advance in the opening providence of God.

In equipping the Paradise Valley Sanitarium for effective work, it has been necessary to provide adequate treatment-rooms and other facilities, and additional rooms for patients and helpers. The founders of the institution advanced what they could spare for this work, and the balance was hired at low rates of interest. Some of these loans have been paid, and others are now coming due. Until the indebtedness of the Paradise Valley Sanitarium can be met by increased profits and through the sale of "Ministry of Healing," the institution will need to continue to



hire money from the friends of the cause which it represents.

The brethren and sisters of the Southern California Conference have done much to help the three sanitariums in their territory, and our friends in the East have lent their assistance. In this they have done well. At the August (1908) camp-meeting in Los Angeles, our brethren pledged many thousands of dollars to the foreign missions. And Sister Gotzian, who has been a strong supporter of our California sanitariums, is desirous of transferring some of her means to the needy enterprises in Nashville, Madison, and Huntsville.

Our brethren in charge of our sanitarium work must not be left destitute of sufficient means to carry on the medical missionary work in an acceptable way. And just now, when our people in Southern California are struggling to build up a strong work in that important missionary field, we should study ways and means of strengthening their hands. I would therefore urge our brethren and sisters to whom the Lord has entrusted the talent of means, to consider the advisability of loaning money to the Paradise Valley Sanitarium, at a low rate of interest, or without interest, so that this institution can be in a position to do, without embarrassment, a thorough work, to the honor and glory of God.

ELLEN G. WHITE.

Letters from Ellen G. White

to

## Sanitarium Workers

An appeal to workers in the Sanitariums to raise the standard by purifying their lives from all cheapness of character and carelessness of conduct.

"I have been instructed to say to our leading Sanitarium workers throughout our ranks: The work must move forward on a higher plane, and after a more sacred order than it has heretofore, if it is to accomplish all that God designs should be accomplished by it in our churches and for the world."—E. G. White.

The College Press  
Loma Linda, California  
1911



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Loma Linda, Cal.

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College of Medical Evangelists

## To Ministers, Physicians, and Counsellors At Loma Linda

Sanitarium, Cal., May 7, 1911

I have words of instruction for you and your coworkers who are ministers and physicians and counselors at Loma Linda. During my visit to Southern California, light was given me that many of the leaders in our sanitariums were failing of meeting the requirements of God, and, more than this, they did not realize their lack. I was instructed that those who stand in positions of responsibility in these important institutions are engaged in a most sacred work, that they have little time in which to do the work committed to their trust, and that it was of the utmost importance that faithfulness and consecration mark their efforts in every line.

In a remarkable way God has brought into our possession some of the institutions through whose agency we are to accomplish the work of reformation to which as a people we are called. At this time every talent of every worker should be regarded as a sacred trust to be used in extending the work of reform.

The Lord instructed me that our sisters who have received a training that has fitted them for positions of responsibility are to serve with faithfulness and discernment in their calling, using their influence wisely, and, with their brethren in the faith, obtaining an experience that will fit them for still greater usefulness. The instruction of the apostle Peter, "Add to your faith virtue, and to virtue knowledge," they are to bring into their individual experience, and this work of daily sanctification through cooperation with the Spirit of God, will develop their knowledge and capabilities.

In ancient times the Lord worked in a wonderful way through consecrated women who united in His work with men whom He had chosen to stand as His representatives. He used women to gain great and decisive victories. More than



once, in times of emergency, He brought them to the front and worked through them for the salvation of many lives. Through Esther the queen, the Lord accomplished a mighty deliverance for his people. At a time when it seemed that no power could save them, Esther and the women associated with her, by fasting and prayer and prompt action, met the issue, and brought salvation to their people.

A study of women's work in connection with the cause of God in Old Testament times will teach us lessons that will enable us to meet emergencies in the work to-day. We may not be brought into such a critical and prominent place as were the people of God in the time of Esther; but often converted women can act an important part in more humble positions. This many have been doing, and are still ready to do. It is a women's duty to unite with her husband in the discipling and training of her sons and daughters, that they may be converted, and their powers consecrated to the service of God. There are many who have ability to stand with their husbands in sanitarium work, to give treatments to the sick and to speak words of counsel and encouragement to others. There are those who should seek an education that will fit them to act the part of physicians.

In this line of service a positive work needs to be done. Women as well as men are to receive a thorough medical training. They should make a special study of diseases common to women, that they may understand how to treat them. It is considered most essential that men desiring to practice medicine shall receive the broad training necessary for the following of such a profession. It is just as essential that women receive such training, and obtain their diplomas certifying their right to act as physicians.

Our institutions should be especially thorough in giving to women a training that will fit them to act as midwives. There should be in our sanitariums lady physicians who understand well their profession, and who can attend women at the time of childbirth. Light has been given me that women instead of men should take the responsibility in such

cases. I was directed to the Bible plan, in which at such times women acted the part of the physician. This plan should be carried out by us; for it is the Lord's plan.

Again and again light has been given me that women should be chosen and educated for this line of work. Now the time has come when we should face the matter clearly. More women should be educated for this work, and thus a door of temptation may be closed. We should allow no unnecessary temptation to be placed in the way of physicians and nurses, or the people for whom they minister.

The Lord has greatly favored us in providing suitable buildings at Loma Linda for the carrying forward of the work as it should be carried. Let us be in earnest in following the counsel we have received.

I have been instructed to say to our leading sanitarium workers throughout our ranks: The work must move forward on a higher plane, and after a more sacred order than it has heretofore, if it is to accomplish all that God designs should be accomplished by it in our churches and for the world. We need to pray and to consider earnestly what is the great spiritual need of men and women in this age. Strange things are being done, which are not after the Lord's counsel, but after the devising of men. As wicked practices increase among those who are determined to do wickedly, there is great need that our people bring into prominence before the world a pure untainted work. The Lord says to us, Be ye clean that labor in the health institutions. Work under the influence of the Holy Spirit of God. Let the men holding positions of sacred trust view the work from a high standpoint.

I ask you who stand as leaders in this work to read prayerfully chapters four to eleven of the book of Deuteronomy, for there is instruction that all need who would understand God's dealings with His people. And I wish to impress upon all who read these chapters that they mean much to every soul who carries responsibilities in connection with sanitarium work. "Thou art an holy people unto the Lord thy



God," the Lord declares, "and the Lord thy God hath chosen thee to be a peculiar people unto Himself above all nations that are upon the earth." All the directions He has given are to be carefully observed, from the greatest to that which may seem the least.

The Lord says to all, Purify your souls from all commonness. Set before your children and households an example in word and deportment that will lead them to desire above all things to render to God consecrated loving service. Pray for your home; instruct your family; sanctify the Lord God of Israel in your hearts and in your lives.

I am deeply pained as I see with some a spirit of carelessness in speech and deportment. This is a hinderance to spirituality. The Lord declared to Israel: "What doth the Lord require of thee, but to fear the Lord thy God, and to walk in all His ways, and to love Him, and to serve the Lord thy God with all thine heart and with all thy soul, and to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good. Behold the heaven, and the heaven of heavens is the Lord's thy God, the earth also, and all that therein is. Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day." Read these words thoughtfully, and consider how great are the privileges of the people whom the Lord chose to serve Him. To all connected with sacred duties I am charged to say, Seek the Lord. Take heed to your conversation; lay off all cheapness of speech, for the Lord would have you become intelligent workers and wise counselors. Let those with whom you associate see nothing of frivolity in your words and works. You have the knowledge of sacred truth, and you are to honor those truths as men and women who must give an account for the talents entrusted to them.

God would have His honor exalted before men as supreme, and His counsels confirmed in the eyes of the people. The witness of the prophet Elijah on Mount Carmel gives the example of one who stood wholly for God and His work in

the earth. The prophet calls the Lord by His name, Jehovah God, which He Himself had given to denote His condescension and compassion. Elijah calls Him the God of Abraham and Isaac and Israel. He does this that he may excite in the hearts of his backslidden people humble remembrance of the Lord, and assure them of His rich free grace. Elijah prays, "Be it known this day that thou art the Lord God of Israel." The honor of God is to be exalted as supreme, but the prophet asks further that his mission also may be confirmed. "Let it be known that thou art God in Israel," he prays, "and that I am thy servant, and have done all things at thy word." "Hear me, O Lord," he pleads, "hear me."

Elijah is intense. As he prayed the silence of death seemed to be about him. As the Amen was spoken, lo, the fire of heaven descended on the sacrifice in the sight of the multitude.

The people were wonderfully affected by the scene. At the manifestation of God's power, they fell on their faces on the earth and extolled the God of Abraham, and gave glory to the God of Israel. With a loud voice they shouted, "The Lord, He is God; the Lord, He is God."

But while the people acknowledged the God of heaven, the priests, with hardened hearts, refused to be convinced. They would still remain the prophets of Baal. Thus they showed themselves ripe for destruction. And Elijah said to the people, "Take the prophets of Baal; let not one of them escape." The time had come when delusion was unveiled. The people saw the awful deception that had been practiced upon them by the false prophets; and when the word was spoken, they fell upon the prophets, brought them down to the brook Kishon, and took part in their slaughter. Thus was Elijah's faith crowned with victory, the priests of Baal put to shame, and the worshipers of false gods confounded.

Elijah's whole life was devoted to the work of reform. He was a voice crying in the wilderness to rebuke sin and press back the tide of moral evil. And while he came to the people as a reprover of sin, his message offered the Balm of



Gilead for the sin-sick souls of all who would be healed. His zeal for God's glory and his deep love for the house of Israel present lessons for the instruction of all who stand to-day as representatives of God's work in the earth. Let the conductors of our institutional work catch the spirit of zeal felt by Elijah and learn its intensity. Let them seek for the grace of God that will give them an experience in advance of that which they have heretofore enjoyed. Let them love the work of God, and pray for its advancement in the world.

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The following is my talk to the Paradise Valley Sanitarium:—

#### A Deeper Consecration

Last night I seemed to be in a meeting where there were present leading men who were asking questions concerning the sanitarium work; and I had many things to say to them regarding the sacredness of this work. I told them that the Lord desired us to consecrate ourselves unreservedly to Him, and that in this work everything like lightness and trifling was out of place, because we are preparing for the serious events that will come in the future. I was deeply in earnest in telling them that they were to take their position decidedly to maintain a high standard as men and women who are preparing for victory. In the future many trying experiences will arise, and we must be ready to meet them.

I told them that the enemy would seek to introduce a cheap experience among the leading workers in our sanitariums; but that the Lord would greatly help all who will depend upon God to work with them. If we will take our position firmly for the right, there will be a mold placed upon this sanitarium that it is according to the divine plan,—a mold that will be seen in every leader, every physician and every minister connected with the institution.

The men who are holding important positions must bear in mind that there will come here those who know little of

our experience as a people, and it is important that they should be favorably impressed with what they see and hear. It means much if the impressions made upon patients and carried by them to other places are of a character to build up and strengthen our work. If this is to be accomplished, those who bear responsibilities here must in character and deportment properly represent the solemn, sacred work with which they are connected. All should realize that the work must stand on a higher plane. Let no cheapness in conversation be indulged in, but let all realize that God requires solemnity in all who stand in this work.

This is a testimony similar to that I have borne in many places where carelessness in words and spirit have been manifest, revealing a low spiritual standard. God wants to work through ministers, through physicians, and through all connected with sanitarium work; and there will be a great work done here when all cheapness and frivolity are put away. In a marvelous way God has worked to give us this and other similar institutions; but it is represented to me that these institutions are not reaching the high standard that God requires them to reach. The workers can not attain this of themselves, but God can give them the right mold of character if they feel the necessity of looking to Him and holding fast to His promises.

The message borne to us by the apostle Peter is, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

Our sanitarium workers are required of God to stand on higher ground. They need to cultivate kindness and tenderness of heart. They need a strong determination and faith in Christ. This it is their privilege to have; and this is their eternal safety. The promise to them is, "If ye do these



things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These words were repeated three times: "It is your eternal life insurance policy." If the workers will take hold of the faith of Christ, and in humbleness of mind seek daily to bring into the life—into the words and actions—the sanctification imparted by the Spirit of God, they shall never fall. And this experience manifested in the life of the workers will make upon the minds of those who come into the institution, impressions for good which will be carried away with them. The light of heaven will come in, and it will shine into the hearts and minds of unbelievers, making impressions that will be a lasting influence for good in their lives.

In many places where I go to visit our health institutions this instruction is repeated to me, because our workers need to climb higher. We are satisfied with too low a standard in spiritual things. We must learn to work away from this low standard. The promise is, "If ye do these things,"—if you work on the plan or adding grace to grace,—“ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord.” The workers need to encourage the presence of the Spirit of God in their hearts and minds; then He will be manifest in the speech. Then the angels of God can connect with them, and lasting impressions for good will be made. It is impossible for the human agent, unaided, to make the desired impression; but Christ will do this. He will work with those who work with Him.

The company to whom I was talking last night was larger than this one. In my words to them I sought to impress them with the truth that the Lord will give His help to all who will consecrate themselves to Him. I told them of the plan of addition, by which, under the influence of the Holy Spirit the children of God will grow in grace and in the knowledge of God. If we will faithfully follow this plan, the angels of heaven will draw near and will sanction our efforts.

The words of every worker connected with the Paradise Valley Sanitarium should be such that the Spirit of God can impress them upon human minds; their works such that the light of heaven will be reflected in their efforts. Then when these workers go to other institutions, whether for service or only for a visit, they will be ready to speak helpful words to those whom they meet. Constantly they will bring into their speech the strengthening power of the Holy Spirit, and, working on the plan of addition, will add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. "If these things be in you and abound," the apostle declares, "they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We have little time left in which to perfect the character that God is looking for in His people. Let us make the very best use of our opportunities and capabilities. Let us pledge before God and before our brethren that we will be faithful in the use of our opportunities to do good, and in the use of our words, that the Holy Spirit may work through us to make right impressions upon human minds. God will help all who will make an effort to purify themselves through obedience to the truth.

At every institution where I go I testify that the Lord would have His workers reach a higher standard. It is His will that the Holy Spirit should indite our words, and give us speech that will impress hearts with the truth of God. It should be our aim to help all within our reach who need help. There are many in our sanitarium who have never enjoyed the privilege that the helpers have had. Let all see that you are attaining to a high standard of Christian experience. Let them see that you refuse to indulge in careless and trifling words. The sick are here; pray for them. God can do great things for the sick, believers and unbelievers, through the ministry and prayers of consecrated helpers.

What we need in our institutions is deeper consecration, a



determination to choose always the upward path. God has brought into our lives rich experiences, and he wants us continually to gain precious victories. We must work in harmony with the Spirit of God. It is our privilege to stand as the angel represented to me, on a higher platform, by the power of the Holy Spirit lifting ourselves up unto God. It is the privilege of the physicians and nurses and the workers in every department to make impressions of a spiritual nature on the minds and hearts of those to whom they are called to minister. The men and women who care for the sick in our institutions need to keep their minds pure and uplifted.

My brethren and sisters, I believe that you will grasp the promises of God, and that you will be able to overcome by the blood of the Lamb and the word of your testimony. The angels of God will surely work in every institution where there is an earnest resolve on the part of the workers to grow in grace and in the knowledge of God. This determination will bring overcoming power, whatever may be your temperament. And as you seek to walk in the way of the Lord that your influence on other lives may be uplifting, the Holy Spirit in your own life will make you the most blessed of mortals.

This is all that I need to say to you now. We have a good place here: the Lord brought it into our hands. Let us regard it as a gift that is to be used to the very best account. If we do this, the Spirit of God will work with us, and we shall receive more and more light as we follow on to know the Lord, Whose going forth is prepared as the morning. You have seen the going forth of the sun in the early morning. Its light grows a little stronger, a little brighter in the heavens, until there is seen the full light of day. So your experience is to grow. Then the visitors and patients who come to this institution will see that the Spirit of God is inditing your words and actions, and an excellent work will be done for God.

I can not at this time give you all the instruction that I

received last night; but I will try to write in regard to it later. Once more I would say to you, Make every possible effort to overcome those defects of character that prevent you from reaching the highest standard. Seek for the cooperation of the Spirit of God in your lives, that right impressions may be made on those not of our faith. Let the grace of God come into your hearts that you may have the help of a power above yourselves. Thus you will be fitting yourselves for the future immortal life. The Lord will surely work with all who will work with Him, and who will daily seek to exert an influence that will lead souls to Christ.

ELLEN G. WHITE

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### The Work of Christian Physicians

Sanitarium, June 3, 1907

The physician stands in a difficult place. Strong temptations will come to him, and unless kept by the power of God, that which he hears and sees in his work will discourage his heart and pollute his soul. His thoughts should be constantly uplifted to God. This is his only safety.

Countless are the opportunities that a physician has for winning souls to God, for cheering the discouraged, and relieving the despair that comes to the soul when the body is tortured with pain.

But some who have chosen the medical profession are too easily led away from the duties resting upon the physician. Some by misuse enfeeble their powers, so that they can not render to God perfect service. They place themselves where they can not act with vigor, tact, and skill, and they do not realize that by disregard to physical laws, they bring upon themselves inefficiency, and thus they rob and dishonor God.

Physicians should not allow their attention to be diverted from their work; neither should they confine themselves so closely to professional work that health will be injured. In the fear of God they should be wise in the use of strength that



God has given them. Never should they disregard the means that God has provided for the preservation of health. It is their duty to bring under the control of reason every power that God has given them.

Of all men, the physician should, as far as possible, take regular hours for rest. This will give him power of endurance to bear the taxing burdens of his work. In his busy life the physician will find that the searching of the Scriptures and earnest prayer will give vigor of mind and stability of character.

Seek to meet the expectations of Jesus Christ. He will help in every effort in the right direction. Remember that there is not an action of life, nor a motive of the heart, that is not open to the grace of the Saviour.

The way to the throne of God is always open. You can not always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you. Let these words cheer you, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy."

When Christ is formed within, the hope of glory, you will be well balanced; and you will not be changeable, but will rise above the influences that discourage and discompose those who are not stayed upon Christ. You will be able to prove that it is possible to be a wise, successful physician, and at the same time an active Christian, serving the Lord in sincerity. Godliness is the foundation of true dignity and completeness of character.

Unless the physicians in our sanitariums are men of thorough habits, unless they attend promptly to their duties, their work will become a reproach, and the Lord's appointed agencies will lose their influence. By a course of negligence to duty, the physician humiliates the Great Physician, of Whom he should be a representative. Strict hours should

be kept with all patients, high and low. No careless neglect should be allowed in any of the nurses. Ever be true to your word, prompt in meeting your appointments; for this means much to the sick.

#### Refinement and Delicacy

Among Christian physicians there should ever be a striving for the maintenance of the highest order of true refinement and delicacy, a preservation of those barriers of reserve that should exist between men and women.

We are living in a time when the world is represented as Noah's time, and as in the time of Sodom. I am constantly shown the great dangers to which youth, and men and women who have just reached manhood and womanhood, and also men and women of mature years, are exposed, and I dare not hold my peace. There is need of greater refinement, both in thought and association. There is need of Christians being more elevated, and delicate in words and deportment.

The work of the physician is of that character that if there is a coarseness in his nature, it will be revealed. Therefore, the physician should guard carefully his speech, and avoid all commonness in his conversation. Every patient he treats is reading the traits of his character and the tone of his morals by his actions and conversation.

The light given me of the Lord regarding this matter is that as far as possible lady physicians should care for lady patients, and gentleman physicians have the care of gentleman patients. Every physician should respect the delicacy of the patients. Any unnecessary exposure of ladies before male physicians is wrong. Its influence is detrimental.

Delicate treatments should not be given by male physicians to women in our institutions. Never should a lady patient be alone with a gentlemen physician, either for special examination or for treatment. Let the physicians be faithful in preserving delicacy and modesty under all circumstances.

In our medical institutions there ought always to be women



of mature age and good experience who have been trained to give treatments to the lady patients. Women should be educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their secret parts should not be exposed to the notice of men. There should be a much larger number of lady physicians, educated not only to act as trained nurses, but also as physicians. It is a most horrible practice, this revealing the secret parts of women to men, or men being treated by women.

Women physicians should utterly refuse to look upon the secret parts of men. Women should be thoroughly educated to work for women, and men to work for men. Let men know that they must go to their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with abhorrence.

While physicians are called upon to teach social purity, let them practice that delicacy which is a constant lesson in practical purity. Women may do a noble work as practicing physicians; but when men ask a lady physician to give them examinations and treatments which demand the exposure of private parts, let her refuse decidedly to do this work.

In the medical work there are dangers which the physician should understand and constantly guard against. Truly converted men are the ones who should be employed as physicians in our sanitariums. Some physicians are self-sufficient, and consider themselves able to guard their own ways; whereas if they but knew themselves, they would feel their great need of help from above, a higher intelligence.

Some medical men are unfit to act as physicians to women because of the attitude they assume toward them. They take liberties until it becomes a common thing with them to transgress the laws of chastity. Our physicians should have the highest regard for the direction given by God to His church when they were delivered from Egypt. This will keep them from becoming loose in manners and careless in regard to the laws of chastity. All who live by the laws given by God from Sinai may be safely trusted.

It is not in harmony with the instructions given at Sinai

that gentleman physicians should do the work of mid-wives. The Bible speaks of women at child birth being attended by women, and thus it ought always to be. Women should be educated and trained to act skillfully as midwives and physicians to their sex. It is just as important that a line of study be given to educate women to deal with women's diseases, as it is that there should be gentlemen thoroughly trained to act as physicians and surgeons. And the wages of the woman should be proportionate to her services. She should be as much appreciated in her work as the gentleman physician is appreciated in his work.

Let us educate ladies to become intelligent in the work of treating the diseases of their sex. They will some time need the counsel and assistance of experienced gentlemen physicians. When brought into trying places let all be led by Supreme wisdom. Let all bear in mind that they need a'd may have the wisdom of the Great Physician in their work.

We ought to have a school where women can be educated by women physicians, to do the best possible work in treating the diseases of women.

Among us as a people, the medical work should stand at its highest. Physicians should bear in mind that it is their work to fit souls as well as bodies for heavenly lives. Their service for God is to be uncorrupted by evil practices.

Every practitioner should study carefully the Word of God. Read the story of the sons of Aaron in the tenth chapter of Leviticus, verses one to eleven. Here was a case where the use of wine benumbed the senses. The Lord demands that the appetite and all the habits of life of the physician be kept under strict control. While dealing with the bodies of their patients, they are to constantly remember that the eye of God is upon their work.

The most exalted part of the physician's work is to lead the men and women under their care to see that the cause of disease is the violation of the laws of health, and to encourage them to higher and holier views of life. Instruction should be given that will provide an antidote for the diseases of the soul as well as for the sickness of the body. Only that sanitarium will be a healthful institution where right principles are established. The physician, who knowing the remedy for the diseases of the soul and body, neglects the educational part of his work, will have to give an account of his neglect in the day of judgement. Strict purity of language and every word and action is to be guarded.

ELLEN G. WHITE



## Words of Instruction to Physicians and Nurses

April 3, 1900

The Lord has instructed me to present the following Scriptures to our physicians: "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more . . . for this is the will of God, even your sanctification and honor." As ye have therefore received the Lord Jesus, so walk ye in Him, and established in the faith, as ye have been taught, abounding therein in thanksgiving. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Physicians are placed where peculiar temptations will come to them. If they are not prepared to withstand temptations by the practice of the principles of truth, they will fall when Satan tempts them. There are ministers of the Gospel who are too weak to resist temptation. They may have long preached the Gospel, and with marked success; they may have won the confidence of the people, but when they think they are strong, they show that they can not stand alone without being overcome. Unless they govern their habits and passions, unless they keep close to the side of Christ, they will lose eternal life. If ministers are in such danger, physicians are even more so.

The perils of physicians have been opened before me. The physicians in our sanitariums must not allow themselves to think that they are in no danger. They are in positive danger; but they may avoid the perils which surround them if they walk humbly with God, taking heed not to be presumptuous. "Let him that thinketh he standeth take heed lest he fall." A power higher and stronger than human power must hold the fort in our medical institutions.

Connected with each sanitarium should be a man and his wife of mature age, who are as firm as a rock to the principles of truth, who can act as guides, and counsellors. The

education of men and women in a sanitarium is a most important and delicate work, and unless physicians are constantly prepared for this work by the power of God, they will be tempted to look upon the bodies of ladies with an unsanctified heart and mind.

There should always be connected with our sanitariums women of mature age, educated and trained for the work, who are competent to treat lady patients. At whatever cost, they should be employed; and if they can not be found, persons having the right dispositions and traits of character should be educated and prepared for this work.

Physicians must avoid all freedom of manner toward ladies, married or unmarried. They should ever be circumspect in their behavior. It is better that our physicians be married men, whose wives can unite with them in the work. Both the doctor and his wife should have a living experience in the things of God. If they are devoted Christians, their work will be as precious as fine gold.

Souls are always in peril. Even married physicians are subject to temptations. Some have fallen in the snares Satan has prepared for them. We are none of us safe from his wily, seductive power. Some are alive to their danger; but realize that Satan is making masterly efforts to overcome them, and by earnest prayer they brace themselves for duty. While in this lower apartment—the world—they are kept by the power of God. By trial they are fitted for the conflict. They are cleansed from sin in the blood of the Lamb.

No physician is secure who stands in his own strength. Physicians must not enter upon their work with careless irreverent thoughts. Moment by moment they are to trust in Him who gave His life for fallen humanity, and who respects His purchased inheritance. Thus doing, they will rightly regard the purchase of the blood of Christ. They will gird on every piece of the heavenly armor, that they may be protected from the assaults of the enemy. This is a safeguard against sin which the physician must avail himself of if he would be successful in his work.



Our bodies belong to God. He paid the price of redemption for the body as well as the soul. "Ye are not your own; for ye are bought with a price: wherefore glorify God in your body, and in your spirit, which are His." "The body is not for fornication, but for the Lord, and the Lord for the body." The Creator watches over the human machinery, keeping it in motion. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part.

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished.

It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously. The different parts of the body, especially those remote from the heart, should receive a free circulation of blood. The limbs act an important part, and should receive proper attention.

God is the great care-taker of the human machinery. In the care of our bodies we must cooperate with Him. Love for God is essential for life and health. In order to have perfect health our hearts must be filled with hope, and love, and joy.

The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. Disease comes as the result. The man can not be healthy until the evil is seen and remedied.

"He that is joined to the Lord"—bound up with Christ in the covenant of grace—"is one spirit." "Flee fornication."

Do not stop for one moment to reason. Satan would rejoice to see you overthrown by temptation. Do not stop to argue the case with your weak conscience. Turn away from the first step of transgression.

Would that the example of Joseph might be followed by all who claim to be wise, who feel competent in their own strength to discharge the duties of life. A wise man will not be governed and controlled by his appetite and passions, but will control and govern them. He will draw nigh to God, striving to prepare mind and body to discharge aright the duties of life.

I wish to impress upon the minds of physicians the fact that they can not do as they please with their thoughts and imaginations, and at the same time be safe in their calling. Satan is the destroyer; Christ is the restorer. I desire our physicians to fully comprehend this point. They may save souls from death by a right application of the knowledge they have gained, or they may work against the Great Master-builder. They may cooperate with God, or they may counterwork his plans by failing to work harmoniously with Him.

All physicians should place themselves under the control of the Great Physician. Under His guidance they will do as they should do. But the Lord will not work a miracle to save physicians who recklessly abuse His building. As far as possible, physicians should observe regularity in their habits of eating. They should take a proper amount of exercise. They should be determined to cooperate with the Great Master-builder. God works, and man must come into line and work with Him; for He is the Savior of the body.

Physicians, above all others, need to realize the relation human beings sustain toward God in regard to the preservation of health and life. They need to study the Word of God diligently, lest they disregard the laws of health. There is no need for them to become weak and unbalanced. Under the guidance of the heavenly authority, they may advance in clear straight lines. But they must give the most earnest heed to the laws of God. They should feel that they are the



property of God, that they have been bought with a price, and that therefore they are to glorify Him in all things. By the study of God's Word they are to keep the mind awake to the fact that human beings are the Lord's property, by creation and by redemption. They are to say, I will do all in my power to save the souls and bodies of those for whom I work. They have been bought with a price, even the blood of Christ, and I must do all I can to help them.

The instruction I have for our physicians is that they must study the Word of God with earnestness and diligence. God says, "Come out . . . and be ye separate, and touch not the unclean." Obey this word, at whatever cost to social position, worldly honor, or earthly wealth. Trust in the Lord. Walk in all humility of mind before Him. Holding by faith to His Word, you may go forward.

No physician is to trust to outward display, his elegant furniture or stylish equipage, to give him favor and exalt the truth. Physicians who trust to these things are moved by a power from beneath. It is not the grandeur of the house, the elegance of the furniture, the outward display of any kind, that will gain for our sanitarium a true standard. Physicians who are bound up with God will do all in their power to crush out the inclination to vanity and display.

The instruction the Lord has given me for the physicians in our sanitariums is: Do not suppose that your reception of visitors will give you influence or prosperity. You may make an effort to present an appearance which is not a true representation of the financial standing of the institution; but this will not give you influence. Modesty in poverty is much more commendable than an effort to keep up an appearance which is of no value to the institution. In order to have true success, our physicians must have a firm hold on God, ever moving onward and upward.

Humility, self-denial, benevolence, and the payment of a faithful tithe, these show that the grace of God is working in the heart. The greatest Teacher, the greatest Physician the world has ever known, gave many lessons on the need of humility. These lessons His followers are to bring into the practical life. They are to live lives of self-denial and self-sacrifice. To many this will be a new experience, but on it their salvation depends. "He that will come after me," Christ said, "Let him deny himself and take up his cross,

and follow me." Following Christ produces the virtues of Christ's character. Humility is a precious grace, peculiarly pleasing to God. Christ says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Those who follow Christ will overcome temptation, and will receive the glorious reward of eternal life. And to Christ they will render all the praise and glory.

To the young men and young women who are being educated as nurses and physicians I will say, Keep close to Jesus. By beholding Him we become changed into His likeness. Remember that you are not training for courtship or marriage, but for the marriage of Christ. You may have a theoretical knowledge of the truth, but this will not save you. You must know by experience how sinful sin is, and how much you need Jesus as a personal Saviour. Only thus can you become sons and daughters of God. Your only merit is your great need.

Those selected to take the nurse's course in our sanitariums should be wisely chosen. Young girls of a superficial mould of character should not be encouraged to take up this work. Many of the young men who present themselves as being desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform.

Young ladies connected with our institutions should keep a strict guard over themselves. In word and action, they should be reserved. Never when speaking to a married man should they show the slightest freedom. To my sisters who are connected with our sanitariums, I would say, Gird on the armor. When talking to men, be kind and courteous, but never free. Observant eyes are upon you, watching your conduct, judging by it whether you are indeed children of God. Be modest. Abstain from every appearance of evil. Keep on the heavenly armor, or else for Christ's sake sever your connection with the sanitarium, the place where poor ship-wrecked souls are to find a haven. Those connected with these institutions are to take heed to themselves. Never, by word or action, are they to give the least occasion for wicked men to speak evil of the truth.

There are two kingdoms in this world, the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us belongs. In His wonderful prayer for His disciples, Christ said, "I pray not that Thou shouldst take



them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world."

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon the world.

"This is the victory that overcometh the world, even our faith." The world has become a lazar-house of sin, a mass of corruption. It knows not the children of God because it knows Him not. We are not to practice its ways or follow its customs. Continually we are to resist its lax principles. Christ said to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is the duty of physicians and nurses to shine as lights amid the corrupting influences of the world. They are to cherish principles which the world can not tarnish.

In order for the church to be healthy, it must be composed of healthy Christians. But in our churches and institutions there are many sickly Christians. The light which the Lord has given me is plainly expressed in the third chapter of Philippians. This chapter should be carefully read and studied. The lessons it contains should be practiced.

He who cooperates with the Great Physician will keep nerve, sinews, and muscles in the best condition of health. In order to do its work properly, the human machinery needs careful attention. The harmonious action of the different parts must be preserved.

It is so with the soul. The heart is to be carefully kept and guarded. "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Christ must abide in the heart by faith. His Word is the bread of life and the water of salvation. Trust in its fullness comes to us through constant communion with God. By eating the flesh and drinking the blood of Christ we gain spiritual strength. Christ supplies the life blood of the heart, and Christ and the Holy Spirit give nerve power. Begotten again into a lively hope, imbued with the quickening power of a new nature, the soul is

enabled to rise higher and still higher. Paul's prayer to God for the Ephesians was, "That He would grant you, according to the riches of His glory, to be strengthened with all might by His spirit in the inner soul; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, the depth, and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

The blessing of grace is given to men that the heavenly universe and the fallen world may see as they could not otherwise, the perfection of Christ's character. The Great Physician came to our world to show men and women that through His grace they may so live that in the great day of God they can receive the precious testimony, "Ye are complete in Him."

Physicians are to reveal the attributes of Christ, steadfastly persevering in the work God has given them to do. To those who do this work in faithfulness, angels are commissioned to give enlarged views of the character and work of Christ and His power, grace, and love. Thus they become partakers of His image, and day by day grow up to the full stature of men and women in Christ. It is the privilege of the children of God to have a constantly enlarging comprehension of truth, that they may bring love for God and heaven into the work, and draw from others thanksgiving to God because of the richness of His grace.

We have reason for everlasting gratitude to God for in that He has left us a perfect example. Every Christian should strive to earnestly follow in the footsteps of the Saviour. We should offer grateful praise and gratitude for giving us such a mighty helper, a safeguard against every temptation, against every species of impropriety in thought, deed, and word.

Our only security against falling into sin is to keep ourselves continually under the moulding influence of the Holy Spirit, at the same time engaging actively in the cause of truth and holiness, discharging every God-given duty, but taking no burden which God has not laid upon us. Physicians must stand firmly under the banner of the third angel's message, fighting the good fight of faith perseveringly and successfully, relying on a heavenly armor, the equipment of God's Word, never forgetting that they have a leader who never has, and never can be overcome by evil.

E. G. WHITE



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Loma Linda, Cal.



**Selections from the Testimonies**  
for  
**Students and Workers**  
of our Sanitariums  
by  
**ELLEN G. WHITE**

—

"Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through the obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy; love-sick sentimentalism, whose blighting influence has been felt in all our institutions, will not be developed. Strict guard must be kept, that this curse shall not poison or corrupt our health institutions.—Ellen G. White

—

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**Selections from the Testimonies for Students  
and Workers of our Sanitariums**

To the managers of the Health Retreat  
Healdsburg, Cal., April, 1888

When the Lord revealed to me that we should establish our first health institution in Battle Creek, I was told that it was to be a school, a branch of the missionary work; that this would give character and influence to the truth we held, which was then set before minds in a distorted light. I was shown that the managers and helpers in this institution, if they were sincere Christians, could remove many false ideas, and by precept and example could recommend the truth; and on the other hand, they could, by unconsecrated lives, misrepresent the truth, and lead souls away from righteousness.

God demands more of us than we are willing to give Him. None are to be forward and obtrusive, but we are to quietly live our religion with an eye single to the glory of God. Then we shall shine as lights in the world, without noise or friction. None need to fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His own designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God if all who are connected with it will make their work correspond to their profession of faith.

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy; love-sick sentimentalism, whose blighting influence has been felt in all our institutions, will



not be developed. Strict guard must be kept, that this curse shall not poison or corrupt our health institutions.

There will be temptations on every side, and plausible excuses to have favorites. . . In the present state of society, with the lax morals of not only the youth but those of age and experience, there is great danger of becoming careless and giving special attention to favorites, thus creating envy, jealousy, and evil surmisings. . . But few realize that they grieve away the Spirit of God by their thoughts and feelings, their nonsense; trifling conversation, and when admonished they say, "O, I mean no harm." What do these frivolous ones mean? Do they forget that that which they sow they shall also reap? This silly, nonsensical conversation reveals a weak character and is an offense to God. If the grace of Christ were planted in their hearts, and striking roots down deep into good soil, they would bear fruit of an altogether different kind. They would be acquiring moral stamina—that strength of purpose and solidity of character which is essential for the great and good work that ought to be done in this institution. Others would feel their influence, and would take knowledge of them that they were led and taught by Jesus.

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it has pervaded our institution and extended even to our churches. The standard of piety is lowered to the dust. The new life from Christ must be implanted in the heart. God calls for the highest development of the principles of godliness, righteousness, and peace, and joy in the Holy Ghost. Rich clusters of fruit will be borne by the branches that are grafted into Christ the parent stem. Whenever this fruit is manifested the truth will possess power; its progress and growth will be extended. . . .

Young girls who have not been properly educated at home, and who are wanting in reserve, modesty, and decorum, come to the institution to receive treatment. . . They have practiced evasion and deception and will continue the same

course at the institute if they can do so without being discovered. They are ready to flirt with young men; and some who are bearing responsibilities, who should have set them a better example, because of their long Christian experience, engage in the same folly. Some of the young ladies belonging to the health institute accept the attentions of strangers who are of as little worth as themselves—men who are corrupted. This familiarity will be carried on, if allowed, until the influence of the institution is injured. Even if the parties go from the place a secret correspondence is often kept up between them, while the parents of the girl are in ignorance of the matter. The guardians of the institution must maintain a high standard, and watch carefully the young entrusted to them by their parents, whether as patients, as helpers in the various departments, or as learners. When young men and women work together, a sympathy is created among them which frequently grows into sentimentalism. If the guardians are indifferent to these matters, lasting injury will be done to these souls, and the high moral tone of the institution will be compromised. If any, patients or helpers, continue their deception after having judicious instruction, they should not be retained in the institution, for their influence will affect those who are innocent and unsuspecting; young girls will lose their maiden modesty, and will be led to act deceptively because their affections have become entangled. . . .

The converting power of God alone is sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail. In these institutions careful attention should be given to the moral standing and influence of every one employed. You are to deal with those who are diseased in body and mind, and you should be prepared to help them just where they need help. The first appearance of irregularity in conduct should be repressed, and the young should be taught to be frank, yet modest and dignified in all their associations. They should be taught to respect just rules of authority. If they refuse to do this, let them be dismissed,



whatever position they occupy, or they will demoralize others.

Those who labor at the institute are there for the purpose of promoting the intellectual welfare of those under their care. They must make their work a matter of earnest prayer and study, that they may know how to accomplish the object before them. Their first work is to carefully scrutinize their own habits, as they must meet the Bible standard of Christianity. Then when they are compelled to deal with those who are nearly ruined, either because of their own vicious habits or because of the intemperance or lasciviousness of men, they will know what words to speak to them, what attitude to assume toward them. They must be chaste and so free from the trait of defilement that they can correct these evils and bring the poor souls up to the Bible standard of purity. The only safety for men and women, married or unmarried, is to shun love-sick sentimentalism, and all undue familiarity. These things have produced great evil in the world.

Those who believe unpopular truth have much prejudice to meet everywhere, and if those employed in our health institutions desire that Bible religion shall live in the institution, they must exemplify it in their own lives. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment must give evidence of this fact. They must plan and work constantly, and seek in the strength of Jesus so to elevate the character of the institution that it may receive the approbation of heaven.

Every Christian home should have rules, and parents should, in their words and deportment toward each other, give to the children a precious, living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. These principles will control their lives, and will be carried out in their associations with others. They will create a pure atmosphere—

one that will have an influence that will encourage weak souls in the upward path that leads to holiness and heaven. Let every lesson be of an elevating and ennobling character, and the records made in the books of heaven will be such as you will not be ashamed to meet in the judgment.

Children who receive this kind of instruction will not be a burden, a cause of solicitude in our institutions; but they will be a strength, a support to physicians and nurses. They will be prepared to fill places of responsibility, and by precept and example will be constantly aiding others to do right. Those whose moral sensibilities have not been blunted will appreciate right principles; they will put a just estimate upon their natural endowments, and will make the best use of their physical, mental, and moral powers. Such souls are strongly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers. Their influence tends to educate others for a practical Christian life. The mind may be so elevated that divine thoughts and contemplations come to be as natural as breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know the truth is to know God.

The evils of fashionable society have a tendency to corrupt innocence and virtue; but every follower of Christ, every one who has this hope in him will purify himself even as He is pure, so that not a taint of defilement will be found in his thoughts or upon his lips, in his heart or on his character. There must be a coming up to a higher, holier standard. A decided warfare should be waged, not only against the evils that are in the world, but also among those who profess to believe the truth for this time. These evils if not put away, will result in spiritual death. . . .

Let the leaders in our institutions labor to show that their work is wrought of God, that they are workmen that need not be ashamed, that their words and works are untainted with earthliness and sensualism. They should feel the solemn



responsibility resting upon them of giving the youth a worthy example—one corresponding to their positions of trust and holy professions of faith. They are sowing seeds which will blossom and bear fruit. All coarseness and trifling should be put away; it is the fruit borne upon a corrupt tree. Brethren, you are educators. The lessons you give to believers and unbelievers, in words and actions, will be a savor of life unto life or of death unto death.

Our probation is short, at best. We have no time to spend in indulging corrupt impulses. The familiarity of married men with married women and young girls is disgusting in the sight of God and holy angels. The forwardness of young girls, in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who themselves do such things.

There is a positive necessity for reform in all our institutions. All frivolity, all undue attention of men and women, must be condemned and discontinued. Some, even married men, who have indulged in this trifling familiarity, have endeavored to excuse themselves, and escape censure by claiming that they have done no moral wrong. Was it no moral wrong to jest, joke, and pay flattering attentions to young women? Are you not starting in their minds a train of thought which it is impossible for you to change? Do you not by your levity and coquetry, sanction such conduct? You who hold positions of trust, and claim to be Christians, do you not give countenance to a familiarity which leads to sin? What record is made in the books of heaven by the divine Watcher? Was there no moral wrong done to the souls of those with whom you were so familiar? Indeed there was. Impressions were made that will be enduring. These girls are confirmed in coquetry and flirting. Every such indulgence tends to make them coarse and bold. They become more and more infatuated with the society of men and women who are trifling and frivolous, whose conversation is anything but holy, pure, and ennobling.

"No moral wrong." This has been the excuse made by every one reprov'd for similar conduct. What is moral wrong? Have your spiritual senses become so blinded that you can not discern the truth? Do you not know that grapevines will not bear thorns, nor a bramble bush grapes? If the truth is brought into the inner sanctuary of the soul, it will create a pure moral taste. Then all these objectionable, demoralizing practices will be seen to be a positive denial of Christ, a sin which will pollute the soul. . . . All trifling, jesting, joking, and flattery spoken to young girls or women, boys or men, are thorn berries, and that which produces them is a thorn bush, for the tree is known by its fruits.

Let not those who profess the religion of Christ descend to trifling conversation, to unbecoming familiarity with women of any class, married or single. They should keep their proper places with all dignity. At the same time they may be sociable, kind, and courteous to all.

Young ladies should be reserved and modest. When they walk out, if in health, they do not need the supporting arm of any man. They should give no occasion for their good to be evil spoken of.

Men should be chosen to stand at the head of our institutions, who have not only good sound judgment, but who have a high moral tone, who will be circumspect in their deportment, pure in speech, remembering their high and holy calling, and that there is a watcher, a true witness to every word and act. If men in our institutions exhibit a low grade of thought, if their conversation tends to corrupt rather than elevate, let them be removed at once from any connection with the institution; for they will surely demoralize others. The well-being of the entire institution is to be maintained. Ever bear in mind that each of our health institutions is a missionary field. God's eye is upon it day and night. No one should feel at liberty to allow even the appearance of evil. Let all be circumspect in their association with nurses, patients, or helpers, for the Lord will certainly judge you for



any wrong influence exerted in any one of his instrumentalities.

If you have not been renewed in the spirit of your mind, for your soul's sake, make no delay to have your life hid with Christ in God. This is the first business of your life. When Christ is abiding in the heart, you will not be light, chaffy, and immodest, but circumspect and reliable in every place, sending forth pure words like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go to some other place where your influence will not be so widely felt in contaminating souls. What you all need is such a sense of the purity and holiness of Christ as will lead you to despise this pretense of religion, which blesses no one, gives no peace of conscience, no repose of faith.

Let all connected with these instrumentalities that God has ordained for the saving of souls, seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation.

There are so many forward misses, and bold, forward women, who have a faculty of insinuating themselves into notice, putting themselves into the company of men, courting their attentions, inviting flirtations from married or unmarried men, that unless your face is set Christward, firm as steel, you will be drawn into Satan's net. It is time that we as Christians reach a higher standard. God forbid that any institution He has planted should become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ, meekness, purity, lowliness of heart; let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate your minds and hearts to pure, elevated, noble thoughts. "Be ye holy in all manner of conversation." Whatever influence you have, let it be directed to exalting Jesus. Unless you do

this you are a false guide-board, leading souls away from the Truth, Life, the Light of the world; and the more pleasing and attractive your manners, the greater the injury you do to souls.

I tell you that every soul needs a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the prevailing sins in society, but may counteract them.

Many have been cultivating habits which lead directly to earthly, sensual actions; and unless the power of God breaks the snare, souls will be lost in consequence. God has claims upon you that you do not realize; for you have not brought Christ into your life, and great decision of character will now be necessary on your part to change this order of things. No weak efforts will accomplish this work. You can not do it yourselves; you must have the grace of Christ or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength than you can have of yourselves. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." There will be no taste for trifling conversation on the part of those who are looking to Jesus for strength, depending upon His righteousness for salvation. By faith they accept Jesus as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust. While men and women in an institution for health should be kind and courteous, while they are required to be affable and congenial to all, they should shun even the appearance of undue familiarity. And not only should they themselves observe the strictest propriety of conduct, but by precept and example they should educate others to be modest and shun looseness, jesting, flattery, and nonsensical speeches. Everything savoring of unbecoming familiarity should be discarded by physicians, superintendent, and helpers. There should be no giving of special favors or special attentions to a few, no preferring of one above another. This has been



done and is displeasing to God. There are worthy persons who are afflicted and suffering but do not complain, who are in need of special attention. These men and women are often passed by with indifference and with a hardness of heart that is more like Satan's character than like Christ's, while, young forward misses, who in no way need or deserve favors, receive special attention. All this neglect is written in the books of heaven. All these things are developing character. . . .

When you pass by one who is in need of sympathy, of your kindly acts, and you give him none, but turn to the forward ones, and bestow upon them, remember that Jesus is insulted in the persons of His afflicted ones. . . .

Angels of God are watching the development of character. Angels of God are weighing moral worth. If you bestow your attentions upon those who have no need, you are doing the recipients harm, and you will receive condemnation rather than reward. Remember that when by your trifling conversation you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character. You confuse their ideas, and make impressions that can never be effaced. The harm thus done to souls that need to be strengthened, refined, ennobled, is often a sin unto death. They can not associate these men with the sacred position they occupy. The ministers, the officers of the church, are all regarded as no better than themselves. Then where is their example?

God calls upon all who claim to be Christians to elevate the standard of righteousness, and to purify themselves even as Christ is pure. . . .

The question is, shall we be Bible Christians? Will we disregard the plainest instruction given us in the Word of Life, and erect a false standard whereby to measure our character? Is this a safe thing for us to do? When you yield to the temptations of the enemy, and do the very opposite of that

which God has instructed you to do, and then excuse yourselves, saying that you meant no harm, that you have done no moral wrong, what can be your standard of piety and holiness?

Christ has given us the signs whereby we may distinguish the genuine Christian; no one need be deceived by the pretentious claims of the hypocrite.

There is no excuse for indulging a love-sick sentimentalism. No excuse for this trifling, flirting of married men with young girls, or married men with widows. Let men professing Godliness heed the Apostle's admonition, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that whereas they speak evil against you as evil doers, they may by your good works which they behold, glorify God in the day of their visitation." Will you, then, disregard the plainest directions given in the Word of God in regard to your words, your deportment, and your character? Will you excuse levity, and even licentious acts, as though you had done no moral wrong? Will you pass all this off, by saying it was thoughtlessness on your part? Is it not the duty of Christians to think soberly? If Jesus is enthroned in the heart, will the thoughts be running riot? . . .

We have the history of the Antediluvians, and of the cities of the plains, whose course of conduct degenerated from lightness and frivolity to debasing sins which called forth the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their God, and the knowledge of the Most High was nearly obliterated through a selfish indulgence of corrupt passions.

The words of Christ should ever be borne in mind: "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

They married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came and



destroyed them all. We see the same infatuation in regard to marriage. Youth, and even men and women, who ought to be wise and discerning, act as if bewitched upon this question. Satanic power seems to take possession of them. Courtship and marriage is the all-absorbing theme. The most indiscreet marriages are formed. God is not consulted. Human feelings, desire and passions, bear down every thing before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage bed is not sanctified or holy. Shall there not be a decided change in reference to this important matter?

ELLEN G. WHITE

### Instruction to Missions

Reprinted from the Medical Missionary

Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.

As the condition of the Sanitarium was presented before me in vision, an angel of God seemed to conduct me from room to room in the different departments. The conversation I was made to hear in the rooms of the helpers was not of a character to elevate and strengthen mind or morals. The frivolous talk, the foolish jesting, the meaningless laugh fell painfully upon my ear. The young men are in danger, but they are blind to discern the tendencies and results of the course they are pursuing. Young men and girls were engaged in flirtation. They seemed to be infatuated. There is nothing noble, dignified or sacred in these attachments, as they are prompted by Satan; the influence is such as to please him. Warnings to those persons fall unheeded. They are head-strong, self-willed and defiant. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things; and while they may keep up a dry form of Christian duties, they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the

way that leadeth unto life, and few there be that find it."

"Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous efforts to guard every post, so that Satan shall not control, losses will be sustained.

"Young men and women should receive a training and an education in these lines that will qualify them to work for the Master. But if they do not possess solidity of character, and a spirit of consecration, all efforts to fit themselves for the work will prove a failure. None should be connected with the mission who do not give evidence that they possess these essential qualifications. The same is true of older workers. Unless they have the truth, sanctifying soul, body, and spirit, they will not do the right kind of work, they can not exert a saving influence in the canvassing field, or in any other branch of the cause.

"Without a high sense of propriety, sobriety, the sacredness of the truth, and the exalted character of the work, how can men in anyway represent Christ? How can they be a savor of life unto life?

The Lord has many precious souls in our large cities, who should be reached by the special truths for this time. But the course pursued by young men and young women connected with the mission is frivolous, degrading the work, and demoralizing the mission. Such defective characters separate God from the mission rooms. It does not require weeks and months to read the character of many of the workers. Their conduct is an offense to God. There are wrongs existing in society which Christians will not practice, but abhor. Let those who are frivolous and carnally minded be placed in our missions, and their influence tends to lower everything connected with the mission.

"There should be connected with the mission, married persons who will conduct themselves with the strictest propriety. But the danger is not alone from youth, but from married men and women. Workers must build up the walls of modesty and virtue about themselves, so that women will



not allure men, and men will not allure women, from strict propriety. 'Abstain from even the very appearance of evil.'

"Love-sick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed and lose reason and spiritual discernment, and good common sense; they do the very things that the Word of God condemns. Warnings and reproofs are before them in clear lines; yet they go over the same path that others have traveled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh, and put Him to an open shame. There is no safety for any man, young or old, unless he feels the necessity of seeking counsel of God at every step. Those only who maintain a close communion with God will learn to place His estimate upon men, to reverence the pure, the good, the humble, the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision; 'How can I do this great wickedness and sin against God?' The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart.

"A man who claims to have believed present truth for years and is counted worthy by his brethren to fill positions of trust in our missions or in our institutions, may become careless when a change of circumstances brings him into temptations, and in his time he may tempt others. His case is sad indeed, for he reveals the workings of a corrupt heart, a want of that principle which every Christian should possess. When one who is intrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind the youth often receive the first impure thoughts that lead to a life of shame and defilement.

"If men placed at the head of a mission have not firmness of principle that will preserve them from every vestage of commonness, and unbecoming familiarity with young girls and women, after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of Man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith.

"A second trial would be of no avail to those whose moral sense is so perverted that they can not see their danger. If after they have long held the truth, if sanctifying power has not established the character in piety, virtue, and purity, let them be disconnected with the missions without delay; for through these Satan will insinuate the same lax sentiments in the minds of those who ought to have an example of virtue and moral dignity. Anything that approaches love-sick sentimentalism, any intimation of commonness should be decidedly rebuked. One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church, and that censure should remain upon him until he give evidence in spirit and deportment, that he sees the sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God for Christ's sake will heal him of his transgression.

"Even though the men and women at the head of our missions are in character as pure as fine gold, they need constant connection with God in order to keep themselves pure and to know how to manage the youth discreetly, so that all shall



keep their thoughts untainted, uncorrupted. Let the lessons be of an elevated, ennobling character, that the mind may be filled with pure and noble thoughts. 'Every man that hath this hope in him purifieth himself even as He (God) is pure.' As God is pure in His sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect His character.

"When a conference selects young men and women, and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do—whether they design to engage in courtship and marriage, or to labor for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before they complete this education, and who can not resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and can not use the knowledge they have obtained.

"Before persons are admitted to our mission training schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time. This is the only way that our missions can be made what they should. Let those who connect themselves with the missions be straightforward, and take hold of the work in a business-like manner. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but from the love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body, and spirit, to the work. They will study, work, and pray for its advancement. I repeat, do not enter into a marriage engagement, unless there are good and sufficient reasons for this step,—unless the work of God can be better advanced thereby. For Christ's

sake deny inclination, lift the cross, and do the work for which you are educating yourselves.

"Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness ended with their marriage. There are men and women throughout the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and missions, that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they can not labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level, and assimilate to the position they have chosen. The bewitching power of Satan's deception wrought within the human heart its evil work. Instead of candidly considering the time in which we live, and the work they might do in leading others to the truth they reason from a selfish standpoint, and follow the impulse of their own unconsecrated hearts. 'The flesh lusteth against the spirit, and the spirit against the flesh.' The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed.

"Let none who dedicate themselves to the work of God be discouraged at the outlook, but let them strive to be faithful in the work committed to them. Live wholly for God; put your life, your energies, your soul into the work, not knowing which shall prosper, this or that. Go forth to your canvassing work, or other lines of labor, knowing that there is a witness, an angel by your side. If you are careless and inattentive, reckless of your words, reckless in spirit, your character is thus portrayed by the recording angel. As the polished plate of the artist produces your features, so will



the books of records reflect your words, your works, your character. If you cease to do evil, if you learn to do well, through the grace given for you, the golden harvest of infinite blessedness is growing, and as a laborer together with God you are preparing to be a reaper. Yield not to indolence, give not up to discouragement, be not weary in well doing, for you will reap if you faint not.

‘Let every soul bear in mind the words of Jesus, ‘Without me ye can do nothing.’ We are wholly dependent upon the Holy Spirit for fitness to do the Master’s work; we must rely upon Him for Christian fortitude, perseverance and grace. ‘By their fruits ye shall know them.’ Your words, your character, your conduct, your spirit reveal the character of the tree, for these are the fruits you bear. The sinful nature is to be kept under the control of the Spirit of God. The transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we shall discern the defects of our character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattering from any man or women. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan.

“‘He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.’ Every one is sowing some kind of seed, the fruit of which will be a savor of life unto life, or of death unto death. Young men and women, what kind of a harvest are you preparing to garner? Are you sowing unto eternal life, or unto wretchedness and corruption? On the decision of this momentous question depends your happiness or misery for eternity.”

ELLEN G. WHITE

## Words of Instruction to Physicians and Nurses

April 3, 1900

Physicians are placed where peculiar temptations will come to them. If they are not prepared to withstand temptations by the practice of the principles of truth, they will fall when Satan tempts them. There are ministers of the Gospel who are too weak to resist temptation. They may have long preached the Gospel, and with marked success; they may have won the confidence of the people, but when they think they are strong, they show that they can not stand alone without being overcome. Unless they govern their habits and passions, unless they keep close to the side of Christ, they will lose eternal life. If ministers are in such danger, physicians are even more so.

The perils of physicians have been opened before me. The physicians in our sanitariums must not allow themselves to think that they are in no danger. They are in positive danger; but they may avoid the perils which surround them if they walk humbly with God, taking heed not to be presumptuous. “Let him that thinketh he standeth take heed lest he fall.” A power higher and stronger than human power must hold the fort in our medical institutions.

Connected with each sanitarium should be a man and his wife of mature age, who are as firm as a rock to the principles of truth, who can act as guide and counsellors. The education of men and women in a sanitarium is a most important and delicate work, and unless physicians are constantly prepared for this work by the power of God, they will be tempted to look upon the bodies of ladies with an unsanctified heart and mind.

There should always be connected with our sanitariums women of mature age, educated and trained for the work, who are competent to treat lady patients. At whatever cost they should be employed; and if they can not be found, persons having the right dispositions and traits of character should be educated and prepared for this work.

Physicians must avoid all freedom of manner toward ladies, married or unmarried. They should ever be circumspect in their behaviour. It is better that our physicians be married men, whose wives can unite with them in the work. Both the doctor and his wife should have a living experience in the things of God. If they are devoted Christians, their work will be as precious as fine gold.



To the young men and young women who are being educated as nurses and physicians I will say, Keep close to Jesus. By beholding Him we become changed into His likeness. Remember that you are not training for courtship or marriage, but for the marriage of Christ. You may have a theoretical knowledge of the truth, but this will not save you. You must know by experience how sinful sin is, and how much you need Jesus as a personal Saviour. Only thus can you become sons and daughters of God. Your only merit is your great need.

Those selected to take the nurse's course in our sanitariums should be wisely chosen. Young girls of a superficial mould of character should not be encouraged to take up this work. Many of the young men who present themselves as being desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform.

Young ladies connected with our institutions should keep a strict guard over themselves. In word and action, they should be reserved. Never when speaking to a married man should they show the slightest freedom. To my sisters who are connected with our sanitariums, I would say, Gird on the armor. When talking to men, be kind and courteous, but never free. Observant eyes are upon you, watching your conduct, judging by it whether you are indeed children of God. Be modest. Abstain from every appearance of evil. Keep on the heavenly armor, or else for Christ's sake sever your connection with the sanitarium, the place where poor ship-wrecked souls are to find a haven. Those connected with these institutions are to take heed to themselves. Never, by word or action, are they to give the least occasion for wicked men to speak evil of the truth.

There are two kingdoms in this world, the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us belong. In His wonderful prayer for His disciples, Christ said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so I have also sent them into the world."

ELLEN G. WHITE

## List of Publications

Sent post paid on receipt of price

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### The Medical Evangelist - 50c a year

A 16-page monthly devoted to medical evangelistic education and work.

### Technique of Hydrotherapy 25c per copy

A 40-page pamphlet on the technique of hydrotherapy and Swedish massage. For student nurses.

### Hydrotherapy, Abbott - \$3.00

A 308-page text-book for students and practitioners of medicine, embodying the scientific basis, principles and practice of hydrotherapy, and some allied branches of physiologic therapy. Fully illustrated.

### Food and Cookery - 25c per copy

A 58-page pamphlet containing valuable instruction in healthful cooking. Full of recipes used in our leading Sanitarium dining rooms. Food charts.

### Special Testimonies, Series B, No. 16 - 5c

Selections from Testimonies for students and Sanitarium workers. 20 pages.

### Special Testimonies, Series B, No. 15 - 5c

Letters from Ellen G. White for Sanitarium workers. 24 pages.

THE COLLEGE PRESS

Loma Linda, Cal.



## The Unwise Use of Money

and the

## Spirit of Speculation

By Ellen G. White

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Pacific Press Publishing Association

Mountain View, California

1911



## Introductory Note

The spirit of speculation is ever increasing. The desire to acquire riches quickly by speculative methods is growing even among Seventh-day Adventists.

There is reason to believe that during the last thirty years, more than one hundred thousand dollars has been lost by our brethren through their investments in mines and mining stock, and in various manufacturing enterprises, which have been recommended by their friends as providential opportunities to acquire means rapidly for the furtherance of the gospel.

A warning is needed, and recent occurrences have called it forth, as presented in the following pages.

W. C. WHITE.

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## Selections Regarding The Unwise Use of Money

### THE TRUE RICHES

SANITARIUM, CAL., Dec. 7, 1903.

Christ beholds the world full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their effort to obtain the coveted earthly treasure which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to the true riches.

As one having authority, Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice. Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross, they find that the cross lifts them, and they will at last gain the imperishable treasure.

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present, and add eternity to their vision. . . .



## GRASPING FOR RICHES

*From Review and Herald, July 10, 1888.*

The people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in land, pervading both city and country. The old safe, healthful paths to competence are losing their popularity. The idea of accumulating substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age.

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain opens the door of the heart to the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who can not resist them. . . .

The spirit of gain getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart His Holy Spirit, and seek to revive His work, how many would be hungering for the heavenly manna, and thirsting for the waters of life? . . . I see there is danger of some of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "To-morrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.

## ALL ON TEST AND TRIAL

*From a Testimony sent to the General Conference, 1897.*

In acquiring money, Christians are safe only as they follow God's direction, and use it in channels which He can bless. God permits us to use His goods with an eye single to His glory. He blesses us, that we may bless others. Those who have adopted the world's maxim, and discarded God's specifications, who grasp all they can obtain of wages or goods, are poor, poor indeed, because the frown of God is upon them. Walking in paths of their own choosing, they



do dishonor to God, to the truth, to His goodness, His mercy, His character.

Now, in probationary time, we are all on test and trial. Satan is working with his deceiving enchantments and bribes, and some will think that by their schemes they have made a wonderful speculation. But lo, as they believe that they are rising securely, and are carrying themselves loftily in their selfishness, they learn that God can scatter faster than they can gather.

### A FATAL SELF-DECEPTION

From "Testimonies for the Church,"  
volume 1, pages 477, 478.

Many flatter themselves that their desire for gain is that they may help the cause of God. Some promise that when they have gained such an amount, then they will do good with it, and advance the cause of present truth. But when they have realized their expectations, they are no more ready to help the cause than before. They again pledge themselves that after they purchase that desirable house or piece of land, and pay for it, then they will do a great deal with their means to advance the work of God. But as the desire of their heart is attained, they have far less disposition than in the days of their poverty, to aid in the advancement of the work of God. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he be-

cometh unfruitful." The deceitfulness of riches leads them on, step by step, until they lose all love for the truth, and yet they flatter themselves that they believe it. They love the world and the things of the world, but the love of God or of the truth is not in them.

### THE MESSAGE TO SELL

BURROUGH VALLEY, CAL., JULY 7, 1888.

Dear Brethren and Sisters at —:

Let not the enemy of God and man control your thoughts, your words and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There will be many great failures in earthly banks, and in speculations, including mining and real estate.

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth.

When Jesus tells us to "sell," He does not mean that our principal burden should be to buy possessions. If Satan can get us entangled in worldly possessions so that we have no means to put into the Lord's treasury, then he is leading us to do the very thing that Jesus has told us not to do.



## MISLEADING PROSPECTS

Many have conscientiously loaned their money to our institutions, that it may be used to do a good work for the Master. But Satan sets in operation schemes that will produce in the minds of our brethren a great desire to try their fortunes, as in a lottery. One and still another are flattered by strong representations of financial gain if they will only invest their money in lands; and they take their means out of our institutions, and bury it in the earth, where the Lord's cause is not benefited.

Then if one is successful, he is so elated over the fact that he has gained a few hundred dollars, that he decides to keep on getting money if he can. He continues to invest in real estate or in mines. The device of Satan is successful; in the place of increased funds flowing into the treasury, there is a withdrawal of means from our institutions, in order that the owners may try their fortunes in the mining business or in land speculation. The spirit of greed is fostered, and the naturally penurious man begrudges every dollar that is called for to be used in the advancement of the cause of God in the earth.

## UNWISE INVESTMENTS

From a talk given at Los Angeles,  
Cal., August 15, 1905.

*Mining Stock*  
A few weeks ago, while I was attending the camp-meeting at San Jose, some of our brethren presented before me what they considered wonderful oppor-

tunities to invest means in mining and railroad stock, that would bring large returns. They seemed confident of success, and spoke of the good they would do with the profits they expected to receive.

Others were present, and seemed interested to see how I would receive their proposition. I told them that such investments were very uncertain. They could not be sure that these enterprises would succeed. I spoke to them of the everlasting reward that is assured to those who lay up their treasures in heaven; but in these uncertain ventures, I begged them, for Christ's sake, to stop right where they were.

In the night season I was instructed to tell God's people that it is not according to His will that those who believe in His near coming should invest their means in mining stock. This would be burying our Lord's talent in the earth. I will read a copy of a letter I wrote to one of the brethren I have mentioned:

"SAN JOSE, CAL., JULY 2, 1905.

"Dear Brother:

"You have presented before me a proposition to invest in mining stock. You feel confident that such an investment would prove successful, and you think that in this way you will be able greatly to help the cause of God.

"The Lord has given me instruction that at meetings I would attend I would find men encouraging our people to invest their money to work mines. I am bidden to say that this is a device of the enemy to consume or to tie up means that is greatly needed to carry on the work of God. It is a snare of the last days, to involve God's people in loss of their Lord's entrusted capital, that should be used wisely



in the work of winning souls. Because so much money is invested in these very uncertain enterprises, the work of God is sadly crippled for lack of the talent that will win souls to Christ.

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he who had received the five talents went and traded with the same, and made them other five talents. . . . But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. . . .

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance:

but from him that hath not shall be taken away even that which he hath.' . . .

"All around us there are souls to save. There is a work to be done by every man or woman who hears the truth to enlighten some other one. To every one is given some responsibility in the Lord's work. As these responsibilities are assumed, there will be an increase of strength and power to win souls.

"A great work is before us. We must watch and work for souls, in this time of waiting for our Lord. Cultivate personal piety. Every precaution must be taken to prevent spiritual declension, lest the day of the Lord come upon us as a snare. To be good and to do good should be the study of every human being. There is, my brother, great need that your spiritual eyesight be enlightened. 'Take heed unto thyself, and unto the doctrine.' Keep the channel of your mind clear, that you may understand how to use the Lord's entrusted capital. If there are those who have means that they can possibly spare, it is their duty to use it to advance the cause of God.

"Last night in vision, I was raising my voice in warning against worldly speculations. I said, 'I invite you to take shares in the greatest mine that has ever been worked.'

"The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.'

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

"If we will invest in God's mining stock, the return is sure. He says, 'Hearken diligently unto Me,



and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.' Please read this whole chapter.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

"My brother, will you make an investment to secure the heavenly pearl of great price?"

"Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life."

"This is mining stock, in which you may invest without running a risk of disappointment. But, my dear friend, we have not a dollar of the Lord's money to invest in mining enterprises in this world."

I am exceedingly sorry that any of our people have made the mistake of burying their God-given capital in mining stock, thinking thereby to increase their revenue. The prospect may seem flattering, but many will be sadly disappointed.

I recall the case of a brother who was once interested in the work and cause of God. Some years ago, when I was in Australia, this brother wrote to

me, saying that he had purchased a mine from which he expected to receive great profits. He said that he would give me a portion of what he would receive. Occasionally he would write to me, saying: "Now the prospects are good. Soon we shall receive returns." But the returns did not materialize; and after sinking many thousands of dollars, his ventures proved to be an entire loss.

This is one of many similar cases that have come to my attention. Many have expressed to me their sorrow that they had ever encouraged any one to invest their means in mining stock. If there is one here who has received money from a brother or sister for any such investment, it is his duty to return it, if the one who gave it so desires.

I warn you to be careful what you do with your Lord's goods. By placing it in God's treasury you may insure for yourselves a revenue from the inexhaustible treasures of His kingdom.

The people of God have been too easily satisfied with mere surface truths. We should search diligently for the deep, eternal, far-reaching truths of God's word. Having found them, we shall joyfully sell all, that we may buy the field.

## CAUTIONS AND ADVICE

### *Report of an Interview*

Early Monday morning, May 29, Mr. S. J. Harris called at the home of W. C. White, and expressed a desire to see Mrs. Ellen G. White, that he might lay



before her his plans of work and receive her advice. When told that Mrs. White did not willingly enter into such matters as he had to present, he returned to San Francisco. Mrs. S. J. Harris and a friend remained, and late in the forenoon, secured an interview with Sister White, a portion of which is here given.

There were present Mrs. E. G. White, Elder W. C. White, Mrs. Ada I. Harris, Miss Gossard, Sara McEnterfer, Mary Steward, and Helen Graham.

The interview was introduced by the statement from Mrs. Harris: "My husband is very anxious to advance the cause of present truth, and is devoting sixty per cent of the proceeds of his business to this purpose. He wants the direction of the Lord in everything he does, and decides his business affairs and all matters pertaining to his daily life by casting lots. His method is to toss up a coin. . . . He has made successful land deals, and has been able to turn thousands of dollars into the work. In these deals he has sometimes been guided by the method above mentioned. His business affairs are assuming larger proportions, and greater sums of money are being involved. If he continues to depend upon this method of guidance, I feel that his affairs may end disastrously at any time.

"The advice of his friends has no influence with him, for he is sure that he is led by the Lord. I know that in the past when the course of individuals has been detrimental to the work of the Lord, He has

given light. This morning my husband acknowledged that if he should receive a testimony condemning the course he is pursuing, he would stop his present method. So I lay the matter before you, earnestly praying that the Lord may send us some word of counsel."

Mrs. E. G. White: Here is a course of action that if it appears at all successful, will call in the talents of our people. The enemy of souls is very anxious to hinder the completion of the special work for this time by bringing in some erroneous transaction. He will bring it in under the garb of great liberality; and if those pursuing this course have apparent success for a time, others will follow. And the very truths that are testing our people for this time, and which, if clearly understood, would cut off such a course of action, lose their force.

Some will strike out into flattering speculative money-making schemes, and others will quickly catch the spirit of speculation. It is just what they want, and they will engage in lines of speculation that take the mind off from the sacred preparation that is essential for their souls in order for them to be prepared to meet the trials which will come in these last days.

The enemy of souls has his plans carefully laid, and he will try in every possible way to carry them to success. Something after this order, a plan that promises to be as gracious and successful as this, has been started a good many times among our people. But when the time came that they expected great success, it proved to be an entire failure. That confused



the minds of the people. They had gotten into speculation, and they liked that plan better than hard work and going right on as we have done usually, laboring perseveringly and trusting in the Lord. . . .

W. C. White: What is your mind regarding the matter of deciding business questions and questions about the daily movements and decisions of an individual by asking the Lord to answer "Yes" or "No" to his question, in this way? He writes the words on either side of a card, and then drops it, and accepts as an answer, the way in which the card falls, believing that in this way God indicates that He does or does not want him to do a certain thing.

[It is a haphazard method, which God does not approve. To men who have suggested such tests, I have said, "No, no." The sacred things which concern the cause of God must not be dealt with by such methods. God does not instruct us that we are to learn His will in any such way.

Will it furnish us with experiences that will glorify God, for us to decide what is His will by the dropping of a card or a coin, and observing how it falls? No, no. Such tests as this will spoil the religious experience of the one who adopts them. Every one who depends upon such things for guidance, needs to be reconverted.\*]

After the great disappointment of the Adventist people in 1844, we had all these things to contend with over and over again. Then I was raised up from a bed of sickness, and sent to give a message of reproof for such fanaticism.

\*Inserted by Mrs. E. G. White when reading this report.

They used different methods. They would select a sign, and then follow the course indicated by the sign. In one case they would not bury a child that had died, because they understood from the sign that they had set, that the child was going to be raised from the dead.

I was sent to bear my testimony regarding the fallacy of these things that they were using as signs. According to the light that God has given me, there is no safety for us except to take a "Thus saith the Lord." Nothing that we can control is to be accepted as an evidence of God's guidance. No, no; we have had all that over in the past, and I have had to rebuke it repeatedly.

W. C. White: Suppose it comes to a business transaction. I see a property that looks good to me, I ask the Lord to tell me whether to buy it or not. Then I adopt the manner of tossing up a piece of money, and if it comes one side up, I buy it; and if the other side comes up, I will not buy it.

E. G. White: God has given me the message that no such thing is to come into the work of His cause. It would lower it into the dust. This is how it was presented to me. It would divert the mind from God and His power and His grace, to commonplace things, and the enemy would use these commonplace things so as to show something wonderful as the result of following these man-made tests. One would say, I can roll like a hoop; another, I can put my hand on a hot stove, and it will not be burned. God wants no haphazard work brought in to decide questions whether you shall do this or whether you shall



do that. This is the testimony that I have ever had to bear.

W. C. White: Sister Harris says that Brother Harris always prays before he tosses up his coin. Would not that make some difference?

E. G. White: Not a whit of difference. Did not the fanatics of whom I have spoken always pray when they were going through those awful experiences in the state of Maine? This plan leads to trusting in what the human can do. What we want is not less of the power of God, but more. We want a solemnity that will come alone from the God of heaven. Then we shall work in accordance with His divine teachings.

W. C. White: There is a mine that Brother Harris thinks of buying. It is to cost about \$300,000. He thinks that the Lord has shown him that he is going to make several millions of dollars out of it. He wants to use the greater part of the earnings in carrying the message and hastening the close of the work. Sister Harris and some others have advised him that he ought to have expert men go and examine it, but he has depended upon these tests, and he feels that the Lord would have him buy it. He has several thousand dollars of the price to raise to-day. Do you have any word of caution to send him?

E. G. White: I would certainly discourage such action. I would say to Brother Harris, Let your movements be guarded. God does not place His approval on any such movement as this. I could talk from morning till night, and give incident after incident of how our people have entered unwisely into

mining speculations. We met a case of this kind at Fresno. There our brethren thought they were going to secure a very rich mine. And they kept at it and at it, investing money, and more money. I told them that it would not amount to anything, because they were not working after the Lord's plan; . . . that they were drawing the minds of the people away from the truths that the Lord would have them dwell upon. I said, Here you have the money from this one, and that one, and the other one, that they intended to use to help the cause of God in this section, and they have been persuaded to place it in your hands to invest in the mining business; but the Lord will not bless you with success. Well, they worked and worked, and the mine never amounted to anything.

Every movement of this order, which comes in to excite the desire to get riches quickly by speculation, takes the minds of the people away from the most solemn truths that ever were given to mortals. There may be encouraging prospects for a time, but the end of the matter is *failure*. The Lord endorses no such movements. If this work is sanctioned, many would be attracted by these speculative schemes that could not in any other way be led away from the work of presenting the solemn truths that must be given to the people at this time.

I told our brethren in Fresno that in coming in and getting money from our people for the purchase of mines, they were drawing minds away from truths of the highest value, and that they were pleasing the enemy who tries in every way to bring in some fanciful picture of financial gain, to divert us from the



work of God. Our work in the Fresno district was hindered for several years on account of this matter being handled as it was; and I had to work and work to undo the evil that had been done.

I shall never consent to anything of this kind coming in among our people. It must not be permitted. We have been working with all our powers to encourage our people to come to God in faith, and to believe that His Holy Spirit will be freely given them as a teacher and guide, and that by its ministration they may know the will of God. But if you bring in the spirit of speculation among our people, if you encourage them to invest in mining stock, there will follow confusion and discouragement. . . .

My message to Brother Harris is, Stop right where you are. Do not proceed further. God does not want His people to depend upon haphazard speculations for the advancement of His cause. When our people come to depend on such things, their minds will be drawn away from the truths that they should heed, and they will neglect the most solemn truths of His word. But let the Spirit of God rest upon the hearts of God's children, and they will sacrifice for His work, and He will open the way for it to go forward in verity and godly dignity.

LETTER FROM MR. HARRIS

SAN FRANCISCO, May 30, 1911.

"Dear Sister White: I enclose you a copy of proof of an article I gave the *Signs* to publish, and also sent to the *Watchman*, and which they both refused to publish on account of having agreed not to publish

anything more of this nature. So I am getting out 35,000 copies to send to our people. Will you take it and read it carefully and place before the Lord, and ask Him to show you if it is His work or the work of Satan? . . ."

The letter from which the paragraph was taken, was accompanied by a printed statement, from which the following paragraphs are taken:

### JOYFUL NEWS

#### To All Sabbath-Keepers Throughout the Earth

*Dear Brethren and Sisters:*

Two years ago in April, Mrs. Harris, myself, and our son Paul, organized a corporation known as The Harris Company, with the chief place of business at Mariposa, California, capital stock ten thousand shares, of a par value of \$1.00 each, with three directors, Mrs. Harris, Paul, and myself. I was chosen president and general manager, and Mrs. Harris secretary and treasurer. Unlike any other financial corporation, we set aside ten per cent. of the capital stock for a general tithe, and ten per cent. of the remaining stock for a second tithe to the poor — nineteen per cent. in all. . . . About a month ago, the Company, under my advice as consulting engineer, went still farther and increased the tithe to the poor to ten per cent., and set aside ten per cent. more of the capital stock for foreign missions, and ten per cent. for the church schools, and ten per cent. for the sanitariums and publishing work and for the Southern field — eight per cent. alone for the latter — subject to any changes which the servant of the Lord, Sister E. G. White, might advise in the future, and one per cent. additional for the vegetarian restaurant work, giving the Lord's work fifty-one per cent., or the controlling interest in the Company.



After squaring up with the bank of heaven, by bringing all the tithes into the storehouse, adding one fifth to all back tithe, about one month ago, amounting to \$3,100.00 in all, the Lord has wonderfully kept His promise in Malachi, and is pouring out a blessing on the Harris Company—valuable property coming into the hands of the Company from which a million dollars can be realized already. . . .

After counseling with the Lord, the Company decided to increase its capital stock from ten thousand shares at \$1.00 each to 5,000,000 shares, with a par value of \$1.00 each, to give us capital enough to handle heavy propositions in oil lands, and for drilling oil wells, and for purchasing and working gold and copper mines, and for buying large tracts of real estate for subdivision, and for building a Sabbath-keeping railroad from the Mariposa big trees to the sea.

[Then follows an enumeration of properties recently acquired, including an option on "the best gold mine in California," to be purchased "at the low price of \$300,000."]

This mine is already incorporated for one million shares, with a par value of \$1.00 each, and 10 per cent. of this stock we now offer our own people at par, 100,000 shares at \$1.00 each, and we also offer 10 per cent. of the stock in the Harris Company at par, or 500,000 shares at \$1.00 each. The Lord has made it clear to me that I must not sell any of this stock to any but Sabbath-keepers, but it must all go into their hands, so our own people will get the prosperity from it to make free-will offerings in addition to the tithes. . . .

Brethren and sisters, it looks too good to be true, but the Lord has shown me this mine will yield \$21,000,000, and the Harris Company will pay \$5,000,000 in dividends, outside of the mine dividend, and the proposed railroad will pay \$74,000,000, mak-

ing in all, an even \$100,000,000. How mathematical the Lord is! This will give \$10,000,000 alone for the poor. Ten millions for foreign fields, ten millions for the ministry, ten millions for the church schools, ten millions for the sanitariums, the publishing work, and the Southern field, eight millions alone for the latter, and one million for the vegetarian restaurant work. All this shows the end is near, even at the door, for the Lord's cause must have means to finish the work, and cut it short in righteousness. . . .

Brethren and sisters, so much wealth will flow into His treasury; the Lord has shown me not to trust so much money with the worldly banks, but to start a bank of our own about the middle of June, on Mission Street, south side, between Third and Fourth.

Be sure to state in your order whether you want stock in the mine corporation or in the Harris Company or in the railroad, or in all, and how much in each. . . .

"Praise the Lord for His goodness, and for His wonderful works to the children of men."

Yours in the Master's service,

STONEWALL JACKSON HARRIS,

County Surveyor and U. S. Deputy Mineral  
Surveyor, Mariposa, California, U. S. A.

## WRONG METHODS CONDEMNED

SANITARIUM, CAL., June 7, 1911.

Stonewall Jackson Harris,

San Francisco, Cal.

Dear Brother:

Yesterday I received your letter dated May 30, and the little booklet containing the statements regarding the Harris Company, which you say you



wrote for publication in the *Signs of the Times* and the *Watchman*.

You say in your letter that you are getting out 35,000 copies of this statement to send out to our people, and you ask me to read the statement, and to ask the Lord to show me if this is His work.

In answer to your questions, Brother Harris, I am instructed to say to you that God is not leading you in your large plans and speculations.

I have been instructed that we should not accept your representations and plans and methods for obtaining money for the advancement of the work of the third angel's message. That which you suppose to be light from the Lord is a device of the enemy of souls to lead you and others out of the way of the Lord. Your proposals should not be encouraged by our people.

Again and again in the experience of the church, the servants of God have been called to meet deceptions in various forms that have crept in among the people to lead them astray and spoil their Christian experience. As we have sought the Lord for instruction concerning these delusions, I have been instructed that they were deceptions of the enemy by which he designed to lead men and women away from the sacred truth of the word of God, which must ever be their guide, into strange and forbidden paths.

The enemy is well pleased when, by means of wonderful representations, he can mislead church-members and persuade them to receive impressions regarding their work that bring dishonor to the cause of God.

You endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods. They are too common, too much like sleight-of-hand movements. They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment. Being nothing more than a matter of chance, the influence of adopting such tests regarding duty is calculated to lead the mind to depend on chance and guesswork, when all our work and plans for work should be established on the sure foundation of the word of God.

The people of God can come to a correct understanding of their duty only through sincere prayer and earnest seeking for the sanctification of the Holy Spirit. When they seek aright for instruction concerning their course of action, these strange and unreliable methods will not be accepted by them. They will then be saved from haphazard work, and from the confusion that is ever the result of depending on human devisings.

Brother Harris, the methods by which you design to raise means for the advancement of the cause of God, as set forth in your statement, do not bear the divine credentials, and therefore should not be accepted by the people. If you persist in carrying out your ideas, your work will have to be met by the message that God has given me. It is not by any such methods as you have adopted that God makes known



His will to His children. These sleight-of-hand methods are the devices of the enemy to work on human hearts and lead them from God into deception and confusion.

The work of God for this time is not to be supported by the results of wild speculation. God would have our energies drawn out, not in a speculative experience that will lead souls on to Satan's ground, but in honest, hard work that produces beneficial results, and in earnestly seeking Him to know His will. Here we shall find certainty, and not guesswork. Those who seek the Lord with all the heart, will obtain a knowledge of their duty, and the assurance that the prayers of God's faithful people are honored in heaven.

Again and again testimonies of reproof have been given to the church to correct the spirit of speculation. Now I say to you, my brother, the Lord did not guide your mind when you were led to take up the work you are now doing. My testimony to you and to those who are united with you in your plans and speculations, is that you are pursuing a course which, if continued, will lead men and women away from obedience to God's commandments. You and those associated with you need to learn to distinguish between the interposition of Providence and the workings of a deceived mind.

Should the plan you are following for the raising of means be adopted by our people, a state of things would be brought in that would result in great confusion and loss of faith, and many souls would be

hindered from reaching that sanctification of heart and purpose that God requires in His church.

The spirit of venture that you are manifesting is not in accordance with the Spirit of the Lord. If persisted in, it will bring disappointment and confusion to those who are caught with the ideas you present. Again and again in the past experience of the church, men have led out in speculations similar to those you are now undertaking, led on by the hope of securing great gain for the advancement of the cause of God. But after many trials, and the investment of time and money that brought in little returns, they were led to see that this is not the way of the Lord for His people. I have not time to tell of the many different ways in which men sought to obtain means by wrong methods, and whose course the Lord has corrected by testimonies of reproof and instruction.

I was instructed that our conference presidents and those who hold responsible positions in the work should be careful to give no encouragement to the speculative plans for the securing of means, for by these plans Satan will work to confuse the judgment. I was shown that in these last days there will arise many deceptive doctrines. Those who stand as teachers in the cause of truth need to learn the way of the Lord, that they may not be easily deceived by the agencies of evil. The work that is so essential to be done in these last days calls for earnest effort, and lives consecrated to entire obedience to the will and ways of God.



To our people I will say, Let none be led from the sound, sensible principles that God has laid down for the guidance of His people, to depend for direction on any such device as the tossing up of a coin. Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God.

The Lord works in no haphazard way. Seek Him most earnestly in prayer. He will impress the mind, and will give tongue and utterance. The people of God are to be educated not to trust in human inventions and uncertain tests as a means of learning God's will concerning them. Satan and his agencies are always ready to step into any opening to be found that will lead souls away from the pure principles of the word of God. The people who are led and taught of God will give no place to devisings for which there is not a "Thus saith the Lord."

Let all who claim to be preparing for the coming of the Lord humbly seek Him for a knowledge of His will, and for a spirit that is willing to walk in all the light He sends. As a people we have had much instruction regarding our duty to depend upon God for wisdom and counsel. Let us go to the word of God for instruction. "Search the Scriptures," the Saviour said; "for in them ye think ye have eternal life: and they are they which testify of Me." We

need to humble our hearts and purify our souls daily, learning at all times to walk by the faith of the Son of God.

My brethren and sisters, leave all minor tests that you may be tempted to make, and test your spirit by the witness of the word of God. Study that word, that you may know the character and will of God. It is positively essential that every believer make the truths of the Bible his guide and safeguard. To every young man and woman, and to those of advanced years, I testify that the study of the Word is the only safeguard for the soul who would remain steadfast unto the end.

ELLEN G. WHITE.

### THE BRETHREN WARNED

SANITARIUM, CAL., June 15, 1911.

*To the Leading Men in Our  
California Conferences:*

Instruction has been given, warning our people against uniting in the least degree with those who advocate false theories. He who allows his sympathies and interests to be enlisted in a work that is opposed to the teachings of the word of God, is on dangerous ground, where he is surrounded by the agencies of evil. Satan is working with great determination to introduce among God's peculiar people strange and forbidden things. Commercialism threatens to absorb energies and means that should be given to the work of God for this time. Of those who are advocating these enterprises, God declares,



"I have not sent them." Shall the people who have had great light, precept upon precept, line upon line, here a little and there a little, yield to the temptations of the enemy on this point, and refuse to heed the warnings of God to them?

So vast is the field, and so subtle and untiring are the efforts of the enemy of souls, that God's people need to be very watchful, and to labor earnestly and unceasingly to counterwork evil in the church and in the world. Satan and his agencies are laying out special lines of labor for men who can be controlled by his power. Deceptions of every degree and kind are arising, so that if it were possible, Satan would deceive the very elect. There will be lords many, and gods many. The message will be heard, Lo, here is Christ, and lo there! With the same subtle power with which he plotted for the rebellion of holy beings in heaven before the fall, Satan is working to-day to operate through human beings for the fulfilment of his purposes of evil.

I ask our people to study the 28th chapter of Ezekiel. The representation here made, while it refers primarily to Lucifer, the fallen angel, has a yet broader significance. Not one being, but a general movement, is described, and one that we shall witness. A faithful study of this chapter should lead those who are seeking for truth to walk in all the light that God has given to His people, lest they be deceived by the deceptions of these last days.

The prophet Ezekiel writes: "The word of the

Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God; behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

"Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the



garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Lucifer was created perfect, but there came a time when iniquity was found in him. The prophet declares: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom, by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

God is sending warnings to His people that they may be kept from strange and forbidden things. Commercial plans are often laid and presented that will, if accepted, lead to the deception and confusion of the church. They are presented as something which will prove a great blessing to the work. This effort to press commercialism into the work, as something that will be of great service, an instrument of divine provision for the rapid advancement of the work, is a deception which threatens to ensnare many souls. Even now many are in danger. There are few who realize the evil that is working; yet these plans are surely the temptations of the enemy, and will prove ruinous to the spiritual experience of those who accept and follow them. Their purpose is to divert the minds of men and women from present and essential duties.

I warn our people to seek the Lord in earnest, humble prayer, that Satan may not triumph in this evil design. Let all who desire to honor God refuse to accept presentations that are so evidently opposed to the ways of the Lord. By such methods as Brother Harris has presented, the truth we hold so sacred is misrepresented before the world. It is as if they say, Believers could not find a "Thus saith the Lord" that would satisfactorily explain their duty, and they are compelled to accept the chance methods adopted in gambling to direct their course of action.

I was shown that I must warn our people against the evil that would result to those who allowed their interests to be caught by the spirit of commercialism



and chance. They are elements by which Satan will if possible deceive the very elect; and by giving place to them believers open the door to great temptation. As a people we are to be wide-awake to the devices of the enemy, and take a sensible course. We are not to allow ourselves to be caught by the spirit of the world, where every scheme is being laid for the making of money, and where life is counted of little value. Let our people at this time consecrate themselves wholly to the Lord, and walk humbly with Him. They are to unite with heavenly beings for the upbuilding of the kingdom of Christ in the earth. Every sanctified agency is to be pressed into the service as a peculiar providence of God, to counterwork the work of those who, while claiming to be helping the cause of truth, are placing their powers under tribute to the plans of the enemy.

The Lord is working by His divine power to keep His people from being overcome by the powers of evil. He desires that they shall recognize His intervention in their behalf, and accept His ways instead of the ways of the enemy. Those who follow Him in meekness and in singleness of heart, seeking daily for the sanctification of His Spirit, will not be led, through Satan's devisings, to dishonor Him.

To Brother Harris I would say: I have been instructed that the ideas you are presenting do not bear the divine credentials; and I must warn our people not to accept and endorse your work. It is not the Spirit of the Lord that has placed this

burden upon you, but another spirit; and therefore your work can not be accepted as a God-appointed one.

God has not given you instruction to secure means in the way you propose; nor does He direct you by the tossing up of a piece of silver. He could not do this and honor the sacred truths of His word. By the course you adopt, the precious truth regarding God's guidance of His people is cheapened, and the spiritual experience lowered to the level of common things. Those who follow man-made tests to decide their duty, will bring into their experience that which will destroy their pure faith in the Word, a practical knowledge of the teachings of which every soul must have who would perfect his Christian character.

The Lord has shown me that your religious experience is becoming a matter of chance. It savors of gambling. I beseech you that you let this experience go no farther. You are educating church-members to think it a virtue to obtain money in a way that should not be admitted among us. The methods you are advocating for the raising of means should never come into our ranks at all, much less be carried to the lengths to which you and your associates have taken them.

I have been instructed that the ideas you are advocating have in them the seeds of the sinful thing that destroyed Lucifer. The spirit that worked in Lucifer when he allowed ambition and selfish desire to rule, has been working to control you. If you continue to present these ideas before



believers, you will be instructing them in the same way that led to the loss and ruin of heavenly beings.

In all our churches there are souls of little experience who are ready to receive new ideas from those who come in among them. Many times there have arisen among us those who have presented human devisings which have belittled the sacred truth we hold and worked harm to the experience of many souls. Should the fallacies that you are following be accepted as coming from the Lord, many honest souls would be deceived and drawn into temptation, because they are led away from trusting in the Lord's plan for the assurance of eternal life. By continuing in your present course, you will not only endanger your own soul, but will sow seeds in other lives that will spoil their hope of everlasting life.

My brother, I earnestly appeal to you to study the word of God, and let His light come into your mind. I am intensely anxious that our people shall not be corrupted by your commercial spirit and by your representations regarding the Lord's methods of guidance. God condemns the spirit of chance that is revealed in your work. He forbids that we give such a lesson, by precept or example, to any souls, believers or unbelievers; for it is an evil that will spoil the experience of all who allow its principles to rule.

It is dishonoring to God for men to make such radical movements as you have made without any higher direction than you have had. You rejoice at the outlook as if you knew that the Lord stood

by your side to guide your hand as you make your test. But this is not the method by which matters of eternal interest are to be decided. Rather it is one of Satan's schemes for binding about the work of God. Let not the idea be entertained that any form of chance work is the dictation of the Holy Spirit; I know it is not. I can speak decidedly regarding this, for I know whereof I speak. The act of tossing up a piece of silver to gain a knowledge of duty, shows the judgment of a man who needs to come to God in confession, and in simplicity and faith to seek the Lord for true guidance. . . .

A right acceptance of the principles of truth will always result in transformation of character. Christians need to study well the character of Christ, that their lives may be cleansed from sin, and fashioned after the perfect life of Christ. In the home and in the church the converting power of God is needed. The Lord requires that every professing Christian shall be self-denying and self-sacrificing. It is not possible to receive and obey the words of Christ without having the character conformed to the likeness of Christ. If we are wearing Christ's yoke, we shall be meek and lowly as Christ was. The grace of Christ will refine the soul, establish faith, and give clear judgment, that the life of the believer may be brought into harmony with the divine.

Men and women have been bought with a price, even the precious blood of Christ. Those who accept Christ are to work out their salvation with fear and trembling, remembering that it is God that worketh



in them to will and to do of His good pleasure. Thus they are laborers together with God.

Think of the position we occupy in the sight of heaven. How does it appear, think you, to Christ and heavenly beings, for those who have divine power at their command to resort for guidance to the chance result of the tossing up of a piece of silver? Satan works to control such actions to carry out his purposes, and he rejoices when he is given opportunity of doing so. Let us as a people break every yoke. The Spirit of the Lord must work decidedly to refine and cleanse and sanctify, that every human obstruction may be removed. Human judgment must be brought into perfect accord with a "Thus saith the Lord."

There is no chance work with God in the directing of His people. Let us never forget that His providences guide in every circumstance of life, and that in the determination of important questions regarding His work and people there is no uncertainty. Remembering this, God's people will estimate at their true value such movements as this in which Brother Harris is now engaged. Let our people reason from cause to effect, and place their true value upon human devisings for which there is not a "Thus saith the Lord."

Our faith in Christ is not to be exchanged for any human device or plan. Those who have faith in Him who came to the world to give men a perfect example, will never resort to a game of chance for an understanding of their duty. God is not

glorified by such experiments. His perfect way is to be studied and understood by a prayerful searching of the word of God.

Christ came to the world to be our example. He lived and suffered and died that we might be perfect in every condition of life and under every circumstance. It is to be our first consideration, how we may express the character of Christ in our lives. It is because of sin that men can not offer to God the sacrifice of a holy life; but in Christ we have a perfect pattern as well as a sin-pardoning Saviour.

Let the men and women who are entrusted with sacred responsibilities show forth the meekness and wisdom of Christ. In the study of the Word will be found that which will bring blessing and hope to old and young, teaching them how to perfect holiness in the fear of God. Let none question or underestimate the precious privileges which the children of God possess as members of the body of Christ.

ELLEN G. WHITE.

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## The Purchase of Land at Loma Linda

AND

Letters from Mrs. E. G. White

"Here we have our school, and here many important interests are centered. We must not permit elements to come in that will tend to hinder and retard the work. It will be pleasing to the Lord if we keep our eyes wide open, and are fully awake, ready to take advantage of every circumstance that will place us in right relation to the work we have to do. It would be a grievous error for us to allow to pass an opportunity to secure this property, for we might never again have such an opportunity. I advise you to secure it before it becomes so expensive that you could not afford to buy it."

The College Press, Loma Linda, California, 1912



### Note to the Reader

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In order that the legal constituency of the College of Medical Evangelists and also our brethren in general might have a clear and correct knowledge of the real estate owned and controlled by the corporation and under lease and contract of sale to the same, as well as the instruction and successive actions that have led up to such purchases, contracts, and leases, we have compiled this leaflet from the numerous Testimonies and documents on file in the business manager's office. A careful perusal and study of the leaflet will help to an understanding of the motives that have controlled the brethren in what they have done, and will also aid in our effort to determine what policy to pursue in the further purchase or control of lands adjacent to the institution.

GEO. A. IRWIN,  
*President, Board of Trustees*  
*College of Medical Evangelists*

March, 1912.

### The Purchase of Land at Loma Linda

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At the time of the original purchase of Loma Linda, there were seventy-six acres in the tract. The hill contained twenty-three acres. About one-half of this was occupied by the buildings, walks, carriage drives, lawns, ornamental shrubbery, and beautiful shade trees; and the other half was orchard and garden. There were eight or ten acres of thrifty orange trees about eight years old, and two or more acres of other fruit,—apricots, plums, figs, apples, pears, and peaches.

The remaining fifty-three acres, a strip of fertile valley land of varying width, and about three-fifths of a mile in length, lay to the north of the hill and south of the railway line. Of this, three acres was apricot orchard, fifteen acres was in alfalfa, three or four acres were devoted to the stables, barns, chicken run, and vegetable gardens, and the remainder was grain land.

No sooner was it decided by the conference to go forward with the purchase of the place, than a plan was suggested of selling off a portion of the acreage to help pay for the balance. By those immediately connected with the institution, it was felt that the future development of the work would require all the land we had and more.

Regarding this, Mrs. E. G. White, in a letter written from San Jose July 5, 1905, expressed her views in very positive terms, as follows:

"I just thought to write you a few lines to assure you that not one foot of that land is to be sold to raise money. We will hire money at the bank rather than that this shall be done."

At this time a few small pieces aggregating about



three and one-half acres, which were necessary to square out the property, we purchased for \$700. A number of valuable properties near the Sanitarium could have been purchased at that time at forty per cent of their present values.

About a year later a Mr. Bell, who owned the thirty acres lying just east of the Loma Linda tract and south of the railway, offered it to us at what we thought was a very low price. The brethren considered the matter and felt favorable to its purchase. As Sister White also favored it, the land was purchased at less than \$100 an acre. Since that time we have several times been offered \$300 an acre for a portion of it.

Shortly afterward, Sister White visited Loma Linda and asked to see the piece of property we had purchased. As she viewed it from the top of the Sanitarium building for some little time, she said, "Well, we are thankful we have it," but turning and looking north she waved her hand in front of the building and said, "The angel said, 'Get all of it'." On remarking to Sister White how difficult it had been to secure what we already had, she simply said, "Well, we shall be thankful for what we have," and turned and went to her room.

We did not know how much was included in her remark, "Get all of it," but supposed she referred to the Kelly tracts in front of the Sanitarium on which we had secured prices when we first purchased Loma Linda, and on which we had really held an option for a time, thinking possibly the brethren might consider purchasing a portion of these tracts.

One tract of one hundred and fifty acres lying west of Pepper Drive (Loma Linda avenue), between the Southern Pacific Railway and Colton

avenue, was held at \$18,000. Another tract of fifty-five acres, lying east of Pepper Drive from the railroad to the bridge, including the orange orchard and house, was held at \$20,000. The next tract, twenty-seven acres, lying east of Pepper Drive, running from the creek to Colton avenue, was held at \$2,250. Another three-corner tract of about twenty acres, lying north of the Southern Pacific Railway, extending to the eastern line of the thirty acres that we purchased on the south side of the railway, was offered us for \$750. This twenty-acre piece I urged one of our brethren to purchase and hold for us, but because of the criticisms and misgivings regarding what had already been done in securing the place, nothing was done. And so far as considering the purchase of the other pieces of property, it seemed entirely out of the question.

Nothing more was said concerning the purchase of these properties until a few weeks before the Loma Linda property was taken over by the Union and General Conferences at a meeting held at Loma Linda in May, 1910.

In the meantime, the twenty-seven acres which could have been bought for \$2,250, or nearly \$85 an acre, had been sold, re-sold, sub-divided, and laid out into lots, many of which have changed hands at \$200 and \$250 a lot, or \$800 to \$1000 an acre. Our brethren who have desired to be near the Sanitarium have purchased most of these lots and built more than thirty cottages.

The twenty-acre tract that we could have purchased for \$750 has changed hands, and to protect ourselves from having a number of shanties built just opposite the depot, we were obliged to pay \$300 for a little over an acre of the land. The balance I do not think could be purchased at less than \$200 an acre, or \$3,600.



Mr. Hazen Kelly, owner of the fifty-five acres lying on the east side of Pepper Drive, north of the railway, once offered us at \$20,000, sold off eight acres, lying along the east side of Pepper Drive, at \$400 an acre, to a number of our brethren. These eight acres have been divided and sub-divided and built on until there are now on this portion of land twenty-two cottages occupied by physicians and workers of the Sanitarium.

On the west side of Pepper Drive, just north of the railway, the Kelly brothers sold off some ten acres to our brethren at from \$200 to \$400 an acre. The Sanitarium has since purchased back most of these small tracts at from \$500 to \$1,000 an acre.

Just before the general meeting at Loma Linda held in May, 1910, when Sister White was again with us, she expressed the conviction that we should secure the property in front of the Sanitarium. We told her it had nearly doubled in value since we purchased Loma Linda. Nevertheless she expressed her anxiety that we should secure these lands so close to the institution. We then obtained an option on the one hundred and fifty acres lying west of Pepper Drive, or that portion that remained unsold, at \$250 an acre. While waiting for the general meeting to convene in May, the parties were about to back out on their option, so the local Board took the matter under advisement and compromised by securing thirty-six acres of the property lying north of the railway, at \$225 an acre, and purchased most of the acreage that had been sold off in front of this piece along Pepper Drive, paying \$500 and \$600 an acre for it.

Early in 1911 the remainder of the Kelly tract, comprising eighty-six acres lying west of Pepper Drive and south of Colton avenue, was offered to

us at \$300 an acre. This was an advance of \$50 an acre.

At the annual meeting of the constituency held late in March, 1911, the importance of securing this property was presented. A number looked over the tract, but no action was taken. At the close of this meeting Sister White visited Paradise Valley. Within a few days she returned, saying that her work at Loma Linda was not yet finished. Soon after her return she took up the matter of the purchase of the balance of the Kelly tract of eighty-six acres west of Pepper Drive. Three or four times she rode over and around the property, each time stating she had been instructed that we should secure the land adjoining the Sanitarium, and urging that we ask the brethren to pray over the matter, so that we might have light to know what to do. She mentioned that we needed the property, and emphasized particularly the troubles that would come to us if others were allowed to secure the land and sell it to unbelievers who would crowd in about us.

On one occasion she mentioned a scene that had passed before her of a village located in the valley, and serious difficulties coming to the work. At another time she mentioned that some of our aged people would want to make their home here, and she suggested that suitable ones might be permitted to build with the understanding that the buildings would be left to the institution.

A number of the Board remaining at Loma Linda took counsel together, and felt they could do nothing then, as the constituency had considered the matter and had thought best not to purchase. Still Sister White urged that we pray over the matter and see if we could not get light. Finally, the day



before she was leaving she called some of the leading brethren together, and although she was talking on other themes, her mind constantly referred to the land. From her remarks we quote the following:

### Remarks of Mrs. E. G. White Regarding Aggressive Moves at Loma Linda

(Thursday afternoon, April 20, 1911, there was held in the Loma Linda chapel a council meeting to consider the opportunity that had just been presented to purchase from Mr. Kelly a tract of land west of Pepper Drive and south of Colton avenue, consisting of about eighty-seven acres. After very brief remarks about the Vine and the branches, and the benefits resulting from the disciplinary process of pruning, Sister White spoke of various phases of the work.)

"To-day with Sister McEnterfer, and again with my son, I rode around the Loma Linda grounds. . . . As I looked over the place more thoroughly than ever before, and saw the grounds, the drives, and the cottages that were standing before we came here, I felt gratitude in my heart toward God, that through His providence we had been brought into possession of Loma Linda. I felt thankful also to see the improvements that have been made since we have had the place. And I thought how important it is that we make every move in accordance with the will of God.

"As the Lord prospers us, we should manifest our gratitude by a willingness to advance. We should see the advantage of adding to that which we already have. I feel a burden regarding the danger of letting anybody come into the neighborhood to spoil the place.

"There is a piece of land across the railroad, lying next to a piece already purchased, which should

be secured. One day we drove over it, and all around it. We wanted to see all about it. And I am sure from the representations that have been made to me, that this piece of land ought to come into our possession. If you are wise, the next time I come here, you will have that land. I will try to help you all I can. Let us work intelligently.

"There are several reasons why you should have this land. You need the produce from it for your cattle to subsist upon; this piece is close at hand, and joins that which you already have.

"Here we have our school, and here many important interests are centered. We must not permit elements to come in that will tend to hinder and retard the work. It will be pleasing to the Lord if we keep our eyes wide open, and are fully awake, ready to take advantage of every circumstance that will place us in right relation to the work we have to do. It would be a grievous error for us to allow to pass an opportunity to secure this property, for we might never again have such an opportunity. I advise you to secure it before it becomes so expensive that you could not afford to buy it.

"There is danger of our becoming too narrow. These many little houses close together across the railroad do not look well. If we can get land, and have room, so as not to build any more in that way, it will be better.

"You need the land, and it will be a matter of regret by and by if it is not secured. Do not make any delay to take steps that will prevent its being taken up by those who would plan for unbelievers to crowd into it. We should keep them out. If we do this, we shall have reason to rejoice.

"The Lord is well pleased with what you have



already done here at Loma Linda. When one sees the prosperity that has attended the work, and the spirit of consecration that prevails, the conviction deepens that you are working in harmony with God.

"I desire that all the work of this place shall be a correct representation of what our health institutions should be. Let everything that we lay our hands to, show the result of the moving of the Spirit of God upon the human heart. This will be evidence that we have the higher education. Workers whose hearts are in obedience to the movings of the Spirit of God, will make this place what God desires it to be. I am surprised, happily surprised, to see everything looking so well. It is beyond my expectations. And now let everyone strive to keep it so, and labor for improvement.

"I am highly gratified as I look upon the land we already have. This will be one of the greatest blessings to us in the future—one that we do not fully appreciate now, but which we shall appreciate by and by. I hope that you will get the other land that I have spoken of, and join it to that which you already have. It will pay you to do this. As I have carried the burden of this place from the very beginning, I wanted to say this much to you. Now I leave the matter with you; and let us work in harmony.

"If your will is united with Jesus Christ, we shall see the work of God advance steadily in this place. It will reach to Riverside; it will reach to other places that are all around. There is a work to be done in many little settlements round about here. There is no virtue in settling down in one place, and spending all your time and energies there. There are many towns and settlements

where earnest work needs to be done for the saving of souls. You are to have an arm of strength in all these places. The word comes to you: Be wise; be vigilant.

"We should feel a deep interest in those souls who are brought into connection with us. We are to labor for them, leaving unused no means that God has put in His world for our use in the behalf of others. It was thus that Christ labored. Going from place to place, He preached the precious gospel, sowing the seeds of truth in the hearts of the men and women who would listen to His testimony. And He wants every soul of us to appreciate the work that He has given us, and the example He has set.

"I am glad there are sensible men and women here. I am pleased that there is a strong force of physicians and teachers. And I want to say to you all: Work in harmony. 'I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.' The Lord wants you to do this, and I believe you will. . . . We need to draw steadily with Christ, and to labor to glorify His holy name. And the responsible men and women in this place should give thanks to God for His manifold mercies. But do not complain or indulge in criticism, because this is all out of place. It will spoil the work.

"There are some who feel that if there is prosperity here it will be necessary to get up some amusement. Let us not cherish such thoughts as this. Rather let the people see that you have a mind for usefulness and duty, and that to the saving of the soul. The amusements that consume time, just to gratify self, do not pay.



"I have felt so thankful regarding the improvements that I see here. God has prospered you, and He will continue to prosper. And we must give ourselves to the education of those who do not appreciate these things. We must keep it before them in the living light. Regarding the securing of means for the development of the work, you must exercise that living faith that takes hold from above. Some here know what a battle we had in order to secure harmonious action; and we thank the Lord that when the enemy comes in like a flood, then the Spirit of the Lord lifts up for us a standard against the enemy."



### Purchasing the Land

At the close of her talk, the matter was again considered in council. The brethren felt that as a Board we could take no further steps in the matter, but that it would be right and best for a group of individuals to associate themselves to purchase the land and hold it, as shown by the following agreement dated April 22, 1911:

"KNOW ALL MEN BY THESE PRESENTS, That we, the undersigned, do hereby agree together and with each other to purchase the balance of the Kelly tract of land, about seventy acres, lying west of the Loma Linda avenue (Pepper Drive), and south of the Colton avenue, for eighteen thousand dollars (\$18,000), or two hundred and seventy-five dollars (\$275) per acre; one thousand dollars (\$1,000) cash to be paid down, four thousand dollars (\$4,000) to be paid in thirty days on showing of clear title, and completing of legal papers; balance to be paid in two yearly payments. Provided, however, that satisfactory rights can be secured for the use of the waste water now being used to irrigate the same; and to hold the same, not for ourselves, but for the College of Medical Evangelists. To be taken over by the Corporation with-

out profit to us whenever the action of the Board can be secured, on or before September 1st, 1911. Or, in case the Board does not see its way clear to receive the property by that time, we agree to sell off that portion lying along the Colton avenue in small tracts at a reasonable advanced price to our brethren only who desire to purchase, subject to a reasonable building restriction.

"We further agree to hold the balance of the land subject to purchase by the College of Medical Evangelists for a reasonable price, to May, 1912. It is distinctly understood by us and with each other that this purchase is not for speculation or private profit, and shall only ask that we individually be reimbursed for actual money invested, including interest, taxes, etc. But if not purchased by the College of Medical Evangelists at the time specified, we shall be at liberty to dispose of the property as may seem best. We invest the amount set opposite our names."

When the land was surveyed, it was found that instead of seventy acres as thought, there were 86.88 acres. At \$275 an acre, this brought the purchase price to almost \$23,500. Of this amount, \$5,500 was paid in cash, and the balance, \$18,000, stands against the property on three years' time at seven per cent. interest.

In a letter written April 30, 1911, Sister White wrote regarding the purchase of the land at Loma Linda as follows:

"My mind is settled in regard to the purchase of the land in front of the Loma Linda Sanitarium. We must have that piece of land. I will pledge myself to be depended on for one thousand dollars. I hope to be favored with an opportunity to hire some money soon; but I shall not worry in regard to this, or I shall not be able to do anything. The effort of speaking on Sabbath and of reading my letters to-day is all that I have been able to do to the present time. But as soon as I can I will make some movement concerning the raising of the one thousand dollars. The piece of land we must have;



for it will never do to have buildings crowded in there. Do not fail to carry through the purchase of it. Do your best, and I will do my best. The money from me you may depend upon. We shall be able to send it soon."

And again:

"Sanitarium, Cal., May 18, 1911.

"Dear Brother,—

"The money which I pledged to help purchase the eighty-five acres will be sent without fail. Please let me know if a couple of weeks' delay will trouble you seriously. I am truly glad that I gave my promise to help to purchase this land, under the influence of the Spirit of God. I felt that the land must be secured; otherwise that we should have reason to regret that we did not obtain it."

Still later, on June 7, she wrote:

"Dear Brother and Sister Burden,—

"I want to say to you both that I am thankful I was moved to speak as I did concerning the piece of land in front of the Loma Linda Sanitarium. I was urged by the Spirit of God to make the pledge of one thousand dollars; and I did so, hoping that others, who were better able to advance means than I, would follow my example. I dared not leave the meeting without following the conviction I had; and now I feel that I have done my duty, showing my faith by my works.

"I am glad that we were able to send you my part of the first payment a few days ago.

"I would like to inquire what progress has been made in the raising of the means for the purchase of the land. My investment was not made in order to lessen the responsibility of others who should help. Do what you can to encourage those who

have money that they can use in the cause, to use it wisely and not let it slip away into speculation. Secure pledges from those who have not the money in sight. We need special wisdom to move out at the right time. I thank the Lord that He encouraged me to walk by faith, and I pray that He will help you to show others their privilege in this matter.

"True faith is the substance of things hoped for, the evidence of things not seen. Thus far the Lord has led us as we have moved under the guidance of His Spirit. He will continue to work for us if we are careful to follow the counsel He gives."

"Medical missionary work is the pioneer work of the gospel. Let us seek to understand the scope of the work to be done in our sanitariums for the saving of the souls and the healing of the bodies of those who come to us for relief. My soul is drawn out to encourage men and women to see in Christ the great Physician. If they will be drawn to Him, He will be their Helper. He understands their every need. He stands ready to heal both body and soul. Let physicians and nurses learn to tell of the One who has power and who is willing to do a marvelous work for human beings. Talk of His love; tell of His power to save every sinful soul who will cast himself upon Christ's merits. His power will save to the uttermost all who truly accept Him.

"I am glad that your wife is whole-heartedly united with you in the work. Let her stand by you to give help and encouragement.

"I have written to you the instruction that has been given me regarding the special work to be done by the lady physicians in our sanitariums. It is the Lord's plan that men shall be trained to



treat men, and women trained to treat women. In the confinement of women, midwives should take the responsibility of the case. In Bible times it was not considered a proper thing for men to act in this capacity; and it is not the will of God that men should do this work to-day. Very much evil has resulted from the practice of men treating women, and women treating men. It is a practice according to human devising, and not according to God's plan. Long has the evil been left to grow, but now we lift our voice in protest against that which is displeasing to God."



### Resolutions on Purchasing

At the annual meeting held at Loma Linda, August 21, 1911, the following partial report was handed in by the committee on plans:

"Whereas, Eighty-six acres of land lying south of the Colton avenue and west of Pepper Drive was offered for sale shortly after the spring Board meeting for \$275 per acre, the entire plot aggregating \$23,500, and

"Whereas, The securing of this tract was advised by Mrs. E. G. White, and its purchase was considered advisable by a meeting composed of business men, physicians, and ministers connected with the institution, and

"Whereas, The members of the Board of Managers present did not wish to act in the matter in the absence of the majority of the members of the Board, and

"Whereas, A group of individuals, including Mrs. E. G. White, Mrs. J. Gotzian, J. R. Scott, W. A. Ruble, A. C. Burrows, Alfred Shryock, and J. A. Burden entered into a partnership to purchase and hold the tract for the College; therefore, be it

"Resolved, That we approve of this action and express our opinion that it is to the best interests of the College that it ultimately own this land for the following reasons:

"1. That it is a safe investment if used for farming purposes only.

"2. The portion on the roads may be used for homes for persons connected with the institution.

"3. The control of the property will prevent the formation of a settlement in close proximity to the institution.

"4. The College needs more land for supplying farm produce and to furnish employment to worthy students.

"Be it further resolved, That we request the present owners of the property to hold it for the College, until the Board meeting to be held in March, 1912."



### Hazen Kelly Tract

During her visit to Loma Linda in April, 1911, Sister White inquired about the Hazen Kelly tract on the east side of Pepper Drive, especially that portion lying east of the cottages of the Sanitarium, and said that we ought to get control of the land, if possible. Before leaving, she suggested that we interest some one to secure the place and hold it for the Sanitarium, if possible. An effort was made to do this, but in the meantime it was sold to an outside party for \$35,000, who planned to lay out the vacant land into lots and sell them, retaining the orange orchard. It was also planned to put up a packing house for packing oranges at Loma Linda. This we regretted very much. It was the very thing we had feared.

We interviewed the parties purchasing the land, and did what we could to discourage laying out any town site. When they found we were opposed to such an effort they finally let the option on the land pass. Mr. Kelly then approached us about purchasing the land. While the matter was pending, we received the following, written Aug. 29, 1911:



### Regarding the Purchase of Land Adjoining Loma Linda

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"Loma Linda is an important center. We needed this place and all its advantages. We were successful in obtaining it, and we have had success in operating it, notwithstanding the opposition shown by some who should have been acting as helpers in the effort to equip a sanitarium properly. I have a deep interest in Loma Linda. It is a beautiful place. For sanitarium work, we could not have a more favorable situation. And it is well adapted for the other lines of work that we desire to see done there.

"Recently the question arose about securing more of the nearby land that is for sale. One piece, a tract of eighty-six acres, has already been purchased, and there is now on sale another tract of forty-seven acres joining the Loma Linda property. Because this piece of land is so near to our Loma Linda buildings, we do not want to see it sold to unbelievers, who will divide it up, and sell it to those who may desire to crowd into this neighborhood. In the night season I was talking to our brethren, telling them that this must not be allowed, and pointing out what unfavorable results would follow. If this piece of land should be purchased by unbelievers, and divided up and sold to those who would be no help to our work, the injury to Loma Linda would be serious and lasting. I cannot bear the thought of this. Cannot a group of individuals who are alive to the vital interests of the Lord's work, unite together and make this land our property? Then if we wish to sell a portion of it, let it be sold to our people. There is an orange orchard on the place, and this could be

handled to advantage by the Sanitarium. The institution is hardly complete without the control of this orchard.

"As the number of patients and students increases, more land will be needed. Grape vines could be planted, thus making it possible for the institution to produce its grapes.

"Families and institutions should learn to do more in the cultivation and improvement of land. If people only knew the value of the products of the ground, which the earth brings forth in their season, more diligent efforts would be made to cultivate the soil. All should be acquainted with the special value of fruit and vegetables fresh from the orchard and garden.

"Will not some of our brethren who thus far have invested but little in Loma Linda, help the Lord's cause by assisting in the purchase of this piece of land? I place this matter before you, feeling sure that you will not allow the land to pass into the hands of unbelievers. We ought not to place ourselves where we shall become unfavorably associated with those who could make it hard for us if they chose to do so, and restrict us to certain limits.

"We must have room to keep ourselves distinct as a Sabbath-keeping people. The Lord has given directions that we are to make provision which will prevent our being harassed and inconvenienced by having to crowd in with unbelievers. I wish I might make on your minds the impression that has been made on mine regarding this matter



"If a portion of this land must be sold, we can sell it to the friends of the institution."



### The Property Secured

On receiving this communication, another effort was made by Elder Burden to interest some one of means to secure the property, and hold it until the College could take it over. At this time, without solicitation on our part three different bankers offered to supply us means that we might secure the property, although they had refused to loan money on it to the previous owners. When they were told that we would need ten thousand dollars to purchase it, they unhesitatingly furnished the money. So the property was secured, and is waiting for the College to take it over if they desire it.

At the Board meeting held in November, 1911, the communications concerning the land, and the conditions upon which it was held by the present owners, were fully presented, and the board took action, renting the land for the current year at a price to cover interest and taxes, and also taking an option to purchase both pieces of land for a year or until it could be presented to the constituency at the spring meeting in March, 1912.



### Action Taken at Annual Meeting

At the annual meeting of the constituency held at Loma Linda March 27 to April 2, 1912, the ad-

vantages to the institution of its having the full control of both, the 86 acre tract and the Hazen Kelly tract of 47 acres lying east of Loma Linda Ave., was freely discussed. In an address before the constituency, Thursday evening, March 28, Sister White spoke of the matter as follows:

"As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and for eternity.

"In our Los Angeles meeting there was a unity of sentiment in the councils that gives me great encouragement; and here at Loma Linda, we must strive to see, not how much we can differ from one another, but how closely we can come into the perfect unity of which the Word of God advises us.

"Whenever I look at the buildings, the fields, and the orchards here at Loma Linda, I am thankful that we have this beautiful place, thankful for every foot of ground we control. By and by you will see, if you do not understand it now, that the securing of the land was essential. It may not appear to you now that it was necessary for us to secure so large a tract, but I am instructed that our work here must be carried forward on broad lines and in solid unity. That the will of the Lord may be done in this place, we must be in a position



where we can understand His pleasure in regard to our words and actions, where we may be always helping forward that work which is most essential. During the night it was again impressed upon my mind that it was through the providence of God that we obtained this place when we did. Also that the branching out and enlargement that we have done, and the development of the work as it stands today, is what the Lord would have us do.

"As a people we can not stand still. The work must grow as we move forward. We have now come to a time when there will be intensity of action on the part of some whose movements we do not now understand. How then shall we carry the work at such a time, when opportunities for advancement come unexpectedly and difficulties are constantly increasing. We must daily commit our ways to God in faith, and be learning continually of Christ Jesus. He will not leave us to walk in darkness, but will give us the enlightenment of the Holy Spirit." . . .

"As I looked out the window this morning after the fog had lifted, and saw the fields and the orchards in front of the institution, I felt thankful for all the land that is now in our possession. We are not to sell portions hastily to this one or to that; but we are to consider well who it is that we may sell to. Let every decision be made after prayer and faithful study. We need to cultivate the spirit of prayer, that all our plans may be laid wisely and in the fear of God."

Plans regarding the securing of these properties were discussed by the constituency March 29, and resolutions were adopted which after referring to previous action and the reasons therefor as recorded on page 15, recommended to the incoming Board of Directors, that it should "secure the title to the above described Kelly property of 86 acres at the price of \$276.00 an acre with the understanding that no general solicitation be made for funds to pay for said property, and further that this property may be subdivided and sold when thought advisable by our Board of Managers, and

"WHEREAS the Hazen Kelly land of 47 acres is also adjacent to our present property, and is desirable for the same reasons as enumerated concerning the 86-acre tract, and said tract can be secured with an option to purchase at such a figure as seems reasonable, THEREFORE

"WE RECOMMEND that our incoming board of directors take a three years lease on the said adjacent Kelly land with an option to purchase at a price to be agreed upon. The rental in said lease to be sufficient to cover all annual expense of interests, taxes, water, etc., that the present owners are meeting on said property."

—

### Subdivision

In harmony with the foregoing, eighteen acre lots have been laid off fronting Colton Avenue,



which may be sold to friends of the institution at \$600.00 each.

Along the west side of Loma Linda Avenue, sixteen half acre lots have been laid off, which, when fenced and provided with water and sewer privileges, may be leased to those connected with the institution at \$48.00 a year rental.

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Loma Linda, . . . . . California

*The*  
**Nashville Sanitarium**

*Extracts from Letters and Articles  
on Sanitarium Work at  
Nashville, Tenn.*

By **ELLEN G. WHITE**

*"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.*

**SOUTHERN PUBLISHING ASSOCIATION**

Nashville, Tennessee

1912



## Introductory

THAT a great and good work has been accomplished through the agency of well equipped sanitariums, operated by efficient physicians, nurses, and helpers who fear God and love their fellow men, is clearly manifest to any one who will give study to sanitarium work and its results.

It is easily discerned that the more efficient and powerful a man or an agency is for the service of God and humanity, the more diligent and artful are the efforts of the enemy of God and man to destroy or weaken that man or agency. Therefore we should not be disheartened when difficulties surround the work of our sanitariums.

In "Testimonies for the Church," vol. 6, at the beginning of the department entitled, "Medical Missionary Work," under the chapter-heading, "God's Design for Our Sanitariums," we read: "Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt and what Daniel and his fellows were in Babylon. . . . In prosperity and adversity they honored God, and God honored them."

All along the way God has honored our sanitariums by using them as agencies for good in many ways. He has recently delivered some of them from the bondage of debt; and he is especially blessing others which have been made centers for evangelistic work.

With the experience of the past few years of the sanitariums at College View, St. Helena, Melrose, and

Loma Linda before us, we should take courage, and fight valiantly for freedom from debt and for efficiency in service in connection with each and every one of our sanitariums.

It was my privilege to be associated with my mother during the years that she carried on her heart a heavy burden for the establishment of our sanitariums at Nashville, Graysville, Atlanta, and Huntsville. And I have witnessed her joy and rejoicing as these institutions began their noble work. That there have been delays, disappointments, and sorrows connected with their early experiences, has not surprised her. Of their ultimate success she is confident. Therefore to me it has been a pleasant duty to unite with Bro. C. C. Crisler in searching her writings to find some of her many utterances regarding the necessity, the character, and the value of a well-equipped sanitarium at Nashville, Tenn.

It is with the hope that this little pamphlet may bring strength and efficiency to the institution, and hope and courage to its friends and supporters, that it is sent forth on its mission of good cheer.

W. C. WHITE.



## *The Nashville Sanitarium*

### *Nashville as a Center*

As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in his wisdom directed them there. It is a favorable place in which to make a beginning. . . .

Sanitarium work . . . has begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.<sup>1</sup>

Are there not some nurses and doctors who will go to the Southern States, and devote their energies to helping those who are so greatly in need of help?

Health reformers are needed—men and women who are as true as steel to principle. Nurses are needed for the sanitarium in Nashville.<sup>2</sup>

Some may say, "If the Lord is coming soon, what

<sup>1</sup> "Testimonies for the Church," vol. 7, pp. 232, 234. These words, written in 1902, were read by Mrs. White to the delegates assembled in General Conference in 1893.

<sup>2</sup> From letter written "To Those Who Stand at the Head of the Medical Missionary Work," July 24, 1901.

need is there to establish schools, sanitariums, and food factories? What need is there for our young people to learn trades?" It is the Lord's design that we shall constantly improve the talents he has given us. We can not do this unless we use them. The prospect of Christ's soon coming should not lead us to idleness. Instead it should lead us to do all we possibly can to bless and benefit humanity. No idler is guiltless in the Lord's sight. . . .

There is a work to be done for all classes of society. We are to come close to the poor and the depraved, those who have fallen through intemperance. And at the same time, we are not to forget the ministers, lawyers, senators, and judges, many of whom use strong drink and tobacco. Leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. Present the total abstinence pledge to those in high positions. Ask them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco, to the establishment of institutions where children and youth can be prepared to fill positions of usefulness in the world.<sup>3</sup>

Long years of neglect make the work in the Southern field far harder than it would otherwise have been. Obstructions have been accumulating. Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been pro-

<sup>3</sup> From letter written "To Those in Positions of Responsibility in the Southern Field," Feb. 5, 1902.



claimed. This work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay.<sup>4</sup>

God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion. If ever a place needed medical missionary work, it is the Southern field.<sup>5</sup>

Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. . . .

My brethren, what are you going to do in regard to the Southern field? With earnest effort you are to strive to establish memorials for God throughout the Southern States.

A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of the work that must be done speedily. Churches should be

<sup>4</sup> MS., December, 1901.

<sup>5</sup> MS., May 20, 1902.

raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.<sup>6</sup>

It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not only right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on. . . .

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work, and to lead us in its advancement. We have a God who hears and answers prayer.

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision.

The Lord in his providence will work on minds as

<sup>6</sup> From "An Appeal for the Southern Work," addressed "To Our Churches in America," written May 18, 1902.



he has worked in the past, leading men to favor our people by offering them property at low prices.<sup>7</sup>

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. Separate sanitariums for both races should be established.<sup>8</sup>

There is a vast amount of work to be done in Nashville and vicinity. Workers can go into the suburbs and do excellent work. There must be sanitariums in Nashville, one for the white and one for the colored people. This will make the work more expensive, but its importance can not be estimated.<sup>9</sup>

I was instructed by the Lord that the Southern field was to be given every advantage. Especially was Nashville to be worked. Special plans were to be taken to reach the students and teachers of the large schools and colleges in and near Nashville. . . .

Great care must be exercised in regard to appropriating to the institutions already established in the South the means raised in other fields for advance work in this field. Something should be done toward

<sup>7</sup> MS., May, 1902.

<sup>8</sup> MS., 1902.

<sup>9</sup> MS., 1903.

the establishment of a school and a sanitarium near Nashville. Efforts must be put forth to advance the work in places in which hardly anything has been done.<sup>10</sup>

The cause of God is in need of every dollar that you can spare. There are many places where money is greatly needed to help; places which the Lord desires to see provided with facilities for the proclamation of the truth for this time.

The Lord has plainly specified that in Nashville, memorials for him should be erected. A sanitarium is needed in that place, and a school should be established there.<sup>11</sup>

I am in full sympathy with you in urging our churches in the North and the South, the East and the West, to immediate action in supplying the present needs of the work in the South. Let all now take up in earnest the work of helping to relieve the pressing necessities of the work at Nashville.

Nashville has been presented to me as the most favorable center from which to do a general work for all classes in the Southern States. In and near Nashville there are established institutions of learning, which should be respected by our people. Their influence has helped to make it possible for us to carry forward successfully, many lines of work from that center.<sup>12</sup>

<sup>10</sup> From a letter to the president of the Southern Union Conference, July 3, 1903.

<sup>11</sup> MS., Oct. 19, 1903.

<sup>12</sup> From a communication addressed "To Our Ministers and Other Workers in the Southern States," Nov. 24, 1903.



## *In Rented Quarters*<sup>1</sup>

We have been in Nashville for nearly two weeks. . . .

Last Friday we went out to visit the sanitarium, which is about three miles out of Nashville. The country all around there is as pretty as a picture. At present the sanitarium work is being carried on in a rented building, but we hope that arrangements can soon be made to secure a place of our own.<sup>2</sup>

When, in Nashville, I saw Brother and Sister Hansen trying in every way to do the greatest amount of good in the city, fitting up a few rooms in which to give treatment, economizing, and not sparing themselves, I felt like weeping. I thought, O, what a great work might be accomplished if every Seventh-day Adventist family would do their utmost in God's service!

Brother and Sister Hayward are also working earnestly to carry forward medical missionary work in Nashville. I visited them at the place in which for the present they are carrying on their sanitarium work. The house is not at all suitable for their work. Brother and Sister Hayward and their helpers

<sup>1</sup> For several years the medical missionary work in Nashville was carried on in rented quarters. Sister White visited Nashville in 1904, and from that time on she ceased not to urge the advisability of securing more suitable quarters, until in 1906 a permanent home was purchased for the sanitarium work.

<sup>2</sup> MS., June 7, 1904.

are doing their best. They make the facilities that they have, go as far as possible. But they must have a more suitable building for their work.<sup>3</sup>

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment-rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment-rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help.

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconvenience under which they are at present conducting their work are very trying, and I wished that they might have a larger building, where they could accomplish more with less effort.<sup>4</sup>

<sup>3</sup> MS., July 21, 1904.

<sup>4</sup> From article in *Review and Herald*, Aug. 18, 1904.



## *A Proposed Plan of Co-operation*

COLLEGE VIEW, NEB., SEPT. 21, 1904.

DEAR BRETHREN HAYWARD AND HANSEN:—

I have received your letters, and there are some things that I wish to say in response. I wish to speak of some things presented before me concerning the establishment of the school,<sup>1</sup> and the sanitarium that is to be established near Nashville. Careful attention is to be given to the advantage that may be gained in locating these institutions near each other. In regard to the institutions to be established in Takoma Park, I was shown that the Lord would certainly be honored were these institutions placed near enough together to be a help and a blessing to one another.

The students who will attend the Nashville school will be helpful to the sanitarium, and the sanitarium will be a blessing to the school. Of course, circumstances must determine the arrangements that it will be best to make. The workers in each institution must help one another, and the blessing of the Lord will surely rest upon both institutions.

This is the plan that it is proposed should be followed in Takoma Park, and the light given me is that this plan would work beneficially if applied to the institutions to be established near Nashville. If the school buildings and the sanitarium buildings are placed within reach of each other, a blessing will come to both institutions. If the sanitarium building is

<sup>1</sup> Reference is here made to the Madison school, the site for which had just been selected.

erected on part of the land that has been purchased for school purposes, each institution will be a help and an encouragement to the other.

I wish you to consider these suggestions, brethren, for I regard this as the Lord's plan. The teachers in the school can help the workers in the sanitarium by their advice and counsel, and by sometimes speaking to the patients, and those who have charge of the sanitarium can return the compliment. In time a church building can be put up within easy access of these institutions, where all can meet together for the worship of God.

On the school farm the patients will have abundance of room in which to roam about in the open air. The beauty of the scenery will attract them, and the truth will take hold upon their minds.

Let these two lines of work be carried on in close proximity, yet as far distant from each other as the judgment and wisdom of those in charge shall determine. One institution will give influence and strength to the other. Money will be saved; for both institutions can share the advantages that they will each need.

I have written this in great haste, and must now leave it with you, asking you to consider the suggestions made.

I must speak in behalf of the work in the Southern field. The message of the soon coming of our Saviour must go to all its cities. We must wake up, and consider what this means to us individually in the matter of consecrated effort. . . .

There is a great work to be done. Some will ask,



What can be done to work the city of Nashville effectively? One way to success is to get a place a few miles out of Nashville, and there establish a school and a sanitarium, and from these institutions as a working center, begin to work Nashville as we have not worked it yet.<sup>2</sup>

I have been hoping that you would see the advantage of establishing the sanitarium on the school farm that has been purchased near Edgefield. The reason given me for saying that this would be an advantage, is that the school to be established there would be an encouragement and help to the sanitarium, and the sanitarium to the school. The matter has been presented to me this way several times, and I know that the sanitarium should not be permanently established in buildings in Nashville. If there could be found, four or five miles from the city, buildings which could be secured for a low price, and which could readily be adapted to sanitarium work, it might be well to secure them.<sup>3</sup> But such buildings have not yet been found, and as a large tract of land has been secured for school purposes, I can not see why there should be any hesitation in regard to establishing the sanitarium somewhere near the school.

The school buildings will go up as soon as money can be raised, and the sanitarium should also be erected soon. It should not be built too near to the school.

<sup>2</sup> Portion of a talk at College View, Neb., Sept. 25, 1904.

<sup>3</sup> Inasmuch as, about a year and a half later, a property suitable for sanitarium work was found within this distance of the city, this passage is worthy of careful notice.

But you could suit yourselves as to the exact location on the school land.

I can see much advantage in the two institutions being close enough together to be able to co-operate with each other. Instruction similar to this was given me when we were making decisions in regard to the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near one another, let this be done; for the institutions will be a blessing to each other in more ways than one.<sup>4</sup>

### *Sanitariums as Evangelizing Agencies in the Cities of the South.*

Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but is to go forward in straight, clear lines. Brother Butler, and Brother Haskell and his wife, are laboring hard and earnestly, and are wrestling with many difficulties, and they must be given assistance.<sup>1</sup>

A work is to be done in the city of Nashville, and

<sup>4</sup> From a letter to Brethren Hayward and Hansen, Nov. 8, 1904.

<sup>1</sup> From a communication to the General Conference Committee, July 20, 1905.



the Lord would have the workers cleanse their souls from all iniquity, and put on the robe of Christ's righteousness. If they will humble themselves before God, his salvation will be revealed. Draw nigh to God, and trust in him. Wash you, make you clean. Let every worker be converted to the way of the Lord.<sup>2</sup>

You must not expect to carry forward the work in Nashville without meeting difficulties. If we could clear these difficulties away, we would do so. Let every worker lay hold of the word of promise. We are far away from you, but we will pray the Lord to meet with you and strengthen and bless you.<sup>3</sup>

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.<sup>4</sup>

<sup>2</sup> From a letter to the president of the Southern Union Conference, July 22, 1905.

<sup>3</sup> From a letter to Eld. S. N. Haskell, July 24, 1905.

<sup>4</sup> The following paragraph, from "Special Testimonies," Series B, No. 13, page 11, outlines the position occupied by sanitariums as "outpost centers" from which an aggressive and most effective work may be done in large cities within easy reach:—

"More important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of these institutions to densely populated districts, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have

Years ago the Lord gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to be in his hands one of the most effective agencies for giving light to the world.

Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be, and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study.

While we were at Washington, attending the General Conference, the question was raised, "Shall we sell the Colorado Sanitarium to those who are offering to buy it?" I was instructed to say to our brethren in Colorado, "It would not be for the glory of God for the Colorado Sanitarium to be sold. Under the circumstances, an offer . . . would be to some a strong temptation, and they would be inclined to sell the sanitarium, and thus lighten the burden of indebtedness."

clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,—the advancement of God's closing work in the earth."



But God sees not as man sees. Our people would be acting like men with their eyes put out, should they consent to sell this institution. . . . The Boulder Sanitarium is to do its appointed work. From it the light of truth for this time is to shine forth, and the great message of warning be given. . . .

Nashville also must have financial aid, that the work there may be established. A sanitarium building must be put up near Nashville, because with the present facilities for doing medical missionary work in that city, the workers can not correctly represent the reformatory work that is to be carried forward in decided lines. This institution should be erected as soon as possible. For years the sanitarium work in that city has been carried forward in rented buildings not well adapted to the work, and the workers have been greatly hindered in their efforts. They have done the very best they could, but they have not been able to accomplish what they might had they had the needed facilities.

My brethren, will you not help in the establishment of a sanitarium in . . . Nashville? Let all work harmoniously, and then the stamp of the Lord will be placed upon your efforts. He will acknowledge your singleness of purpose to glorify him. . . .

In our sanitariums the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays.<sup>5</sup> These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative

<sup>5</sup> See article, "The Sign of Our Order," in "Testimonies for the Church," vol. 7, pp. 104-109.

business, but to help men and women to follow right habits of living.

Christ, the great Medical Missionary, is no longer in our world in person. But he has not left the world in darkness. To his subjects he has given the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Mark 16: 15; Matt. 28: 20.

Through the instrumentality of our sanitariums, the great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great necessity of preparing for the mansions that Christ told his disciples he would prepare for those that love him. "I will come again," he declared, "and receive you unto myself; that where I am, there ye may be also." John 14: 3. . . .

Some will be attracted by one phase of the gospel and some by another. We are instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places. . . .

The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use, that his will may be done in earth as it is done in heaven. We can not afford to be



irreligious and indifferent now. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the great Healer of soul and body.<sup>6</sup>

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O, how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city,<sup>7</sup> and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard.

<sup>6</sup> From an "Appeal to the Colorado Conference," portion of which was published in "Special Testimonies," Series B, No. 5. (August 10, 1905.)

<sup>7</sup> Nashville.

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium.<sup>8</sup> An ample supply of water comes from a lithia spring, pure, and clear as crystal.

Our brethren were able to buy this property for eight thousand seven hundred fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky. . . .

Our brethren must have help in order to build. . . . The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated.<sup>9</sup>

<sup>8</sup> This property, known as the Renallis place though purchased and held for a time, was afterward released, as another property even more suitable was found and secured.

<sup>9</sup> From an article published in *Review and Herald*, Sept. 7, 1905.



## Further Counsel Regarding Location

SANITARIUM, CALIF., OCT. 18, 1905.

MR. ————:

DEAR BROTHER,—

I have received and read your letter. . . . I will now try to answer your questions. You state that you are holding yourself in readiness to unite with the Nashville Sanitarium, but that you wish to see your way clear before beginning operations. You ask if I have any counsel to offer as to the exact site on which the sanitarium should be established.

I am very much pleased, Brother ————, to know that you are planning to connect with the Nashville Sanitarium. I believe that the Lord is in this matter, and I pray that he will bless you in taking up this responsibility. If you can help Dr. Hayward and those connected with him in designing and putting up the sanitarium building, we shall indeed be very grateful. I know that as soon as possible a sanitarium should be established near Nashville. Medical missionary work is indeed the helping hand of the gospel ministry, and opens the way for the entrance of the truth. The importance of this line of work can not be overestimated.

I have written several times regarding the necessity of our sanitariums being established in suitable places, where there is an abundance of land, so that the patients can spend as much time as possible out of doors. If possible, the buildings should be surrounded with pleasant grounds, beautified with flowers and shade-

trees, under which, in wheel-chairs, on their cots, or on comfortable seats, the patients can listen to the music of the birds. Those who are well enough should be encouraged to cultivate flowers and to engage in other outdoor exercise that will take their minds off themselves.

At one time I hoped that our brethren connected with our medical work in Nashville could see their way clear to establish a sanitarium on a part of the Madison school farm. Instruction has been given me that with our large schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as a part of the regular instruction.

The Madison school should have a small sanitarium of its own,<sup>1</sup> that the students may have opportunity to learn how to give the simple treatments. This is the plan that we have been directed to follow. And if the brethren connected with the medical work in Nashville could have seen their way clear to locate the sanitarium on the school farm near enough the school for there to be co-operation between the two institutions and far enough from it to prevent one from interfering with the work of the other, I should have been glad. I have thought much of these things in connection with the Nashville Sanitarium, and of the advantages to be gained if the school and the sanitarium could be near enough together to blend their work. But I have received no positive instruction

<sup>1</sup> The small sanitarium here called for, has since been established.



regarding the exact location of the Nashville Sanitarium, and in this particular case I can not speak in decided terms. I dare not take the responsibility of saying anything to change the present arrangements.

In order for the best results to be secured by the establishment of a sanitarium on the school farm, there would need to be perfect harmony between the workers of the institution. But this might be difficult to secure. . . . Both those at the head of the sanitarium and those at the head of the school would need to guard against clinging tenaciously to ideas of their own regarding things that are really non-essentials.

These thoughts come forcibly to my mind, and I know that I dare not take the responsibility of saying that the Nashville Sanitarium should be located on the school farm. But I wish it to be clearly understood that I have by no means changed my views regarding the advisability of our schools and sanitariums being established near enough each other to harmonize in their work.

The property that has recently been purchased<sup>2</sup> is regarded by the brethren as an ideal spot for a sanitarium. I have not seen it, and therefore can not speak personally in reference to it. It possesses a great advantage in having on it a fine spring. This is a treasure that can not be too highly prized. The street-car line that runs near the place is also a great advantage. As soon as possible, a sanitarium building should be erected on this property. I shall be so thankful to our heavenly Father if the Nashville Sanitarium can be

<sup>2</sup> The Renallis property that was afterward sold.

established in a desirable place, and quickly set in running order.

Let the brethren counsel together and ask the Lord for wisdom, and then follow the light he sends. . . . We shall co-operate with our brethren in carrying out whatever plans are accepted by the sanitarium board and the Union Conference committee, to be for the best good of the work. . . .

There is one thing more about which I wish to speak before I close. We have no need to hesitate in regard to soliciting means for the Lord's work. And no object is of greater importance or interest than the establishment of a sanitarium. I hope that you will lay your plans before those who have money, and obtain gifts from them.

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to men of means in the world and lay before them a plan of what they desire to do there. Let them tell about the colored mission schools that are needed all over the States. Let the needs of this work be presented by men who know how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.

Let the plans for a sanitarium for the whites be brought to their attention also. Tell them that there are many sick ones who need to be cared for, not in a hospital, but in a home.

There is aggressive work to be done. In the past too much dependence has been placed on the General Conference. There has been too much looking to it



to support the work financially. The General Conference has heavy burdens to bear in sustaining foreign mission work, which must constantly be extended.

Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them. Let men who have the ability to tell what a sanitarium should be and the need that there is for such institutions, go to the Gentiles for financial aid. Our missionaries are fully authorized to do this in all the large cities of the South. There are men of the world who will give of their means for schools and sanitariums.

The matter has been presented to me in this light. Our work is to be aggressive. The money is the Lord's, and if wealthy men are approached in the right way, the Lord will touch their hearts and impress them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the right thing to ask men of the world for means, for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested, and may hear and believe the truth for this time.

May the Lord bless you in your work, is my prayer.

## *The Outworking of the Problem*

A STATEMENT BY W. C. WHITE

For more than a year our brethren of the Southern Union Conference, and those in charge of the sanitarium work in Nashville, made search for a place where there were ample grounds, and a roomy building that could be utilized for sanitarium work. Failing to find such a place at a reasonable price, they purchased a tract of thirty-five acres lying about four miles to the southeast of the city and having a beautiful spring of lithia water. This was known as the Renallis place, and cost about nine thousand dollars.

But while waiting for means with which to erect the necessary buildings upon the Renallis place, there came to the attention of the brethren another place, south of Nashville, on the Murfreesboro Pike, where there were improvements and buildings which would be a material help in an early opening of the work.

Regarding this place, Dr. Washburn wrote as follows:—

"About fourteen years ago a professor in Vanderbilt University, a man of wealth and refinement, had built for himself a fine mansion within about three miles of the capitol building. He had laid off the grounds in a very artistic manner, obtaining choice trees and shrubs from distant places at great expense, and arranging them to suit his taste. It was one of the most beautiful residences in the vicinity of the capital city.

"A short time before the place came to our attention, this gentleman died very suddenly, leaving the residence and ten acres adjoining to be sold for the maintenance and education of his children. The price at which we obtained it,—\$12,500,—by trading some other land which the sanitarium then held, was in reality the value of the house alone. The house was elegantly and substantially built, the owner taking personal care that every part should be of the very best material, the very best workmen being employed; and after fifteen years it stands as sound and substantial as on the day it was finished."



Regarding this location, and the relation between this place and the proposed small sanitarium at Madison, Elder Butler wrote:—

"It is built on an eminence, from which one can look for long distances in every direction. From the upper porches a pleasing view of the entire city can be obtained. All the surroundings are beautiful, and the property is far enough out to be free from the smoke and the noise of the city.

"I think a smaller sanitarium should be built in connection with the Madison school, but I do not believe that it is best for our Nashville Sanitarium to go out to the farm. I can not see it that way. It looks to me to be a great mistake. But I know they ought to have a sanitarium at Madison largely for educational purposes, to teach the pupils the principles of healthful living, nursing, etc. They could receive patients at Madison who wish a very retired place, where everything would be still and quiet."

Writing about the Additional Building, Dr. Washburn said:—

"It was necessary to build an addition to the residence in order to do efficient sanitarium work. This is 34 x 70 feet, with a two-story porch on the front and one side. . . .

"We found it necessary on account of the lack of funds to omit many seeming necessities, and to limit ourselves in the size and number of the rooms for guests, etc. The addition has three stories and a basement. In the basement are the ladies' and gentlemen's bathrooms; on the first floor are the offices, laboratory, and a few guest rooms; the second floor is entirely devoted to rooms for patients; and the third floor contains the operating room and hospital ward. We have about thirty rooms for patients. This is a very small number, but we felt that we could not afford more in the present financial situation."

When mother read the letters written by Elder Butler regarding the Cole place and expressing the hope that it might be secured for our work, she wrote to him:—

"I have read with great satisfaction and pleasure your letter describing the property you were trying to purchase. If you have to pay Brother ——— in full just now, and

that hinders you in buying the Cole place, I shall be sorry, because light has come to me for the past two years that there were buildings that might be obtained for considerable less than it would cost to build on unimproved land.

"But in all our perplexities we can only look to the Lord and trust in him to work out his own plans."<sup>1</sup>

And in a later letter she said:—

"I am greatly pleased that you have found for your sanitarium a building that pleases you."<sup>2</sup>

#### SISTER WHITE'S VISIT IN 1909

On our way to the General Conference in the spring of 1909, we visited Nashville, and spent some days at the sanitarium. And although mother was weary on account of the long journey from California and her labors at College View, she took a deep interest in the sanitarium and its prospects for a healthy growth and financial prosperity. She expressed herself as well pleased with the location and with the beautiful grounds and favorable surroundings. If she has ever expressed condemnation of the location, I have yet to learn about it.

That our brethren did not see light in the proposal to locate the sanitarium on a portion of the large farm purchased by the Madison school, has always been to her a matter of regret, because of her conviction that the location was a suitable one, and that the two institutions would both have been benefited by close co-operation. But as she had not received definite instruction regarding the location of the sanitarium, and as she had encouraged the brethren to follow their united judgment after considering the advantages of a united work, she has felt it to be a duty as well as a privilege, to stand by the work and the workers. She has rejoiced at every report of success, and sorrowed over the manifold difficulties and trials that have attended the institution in its early experiences.

Some have felt that the Nashville Sanitarium can not attain to the highest degree of efficiency and favor, because

<sup>1</sup> MS., May 29, 1906.

<sup>2</sup> MS., July 8, 1906.



it was not located in connection with the school. And a report has developed that Sister White said that it could not prosper because its location was wrong. Several times I have refuted this rumor,—once before the nurses and helpers, once in the Memorial church, and several times before the Board of Managers.

#### VISIT OF W. A. WILCOX

During the Oakland camp-meeting in July, 1911, Brother W. A. Wilcox told mother of the perplexities that surrounded the institution, and asked her if it was true that she believed the institution was suffering because of the disfavor of God on account of its location; also, if she had said that it could not prosper because it was not located in connection with the school.

Mother then assured Brother Wilcox, as she had assured me several times before, that she had no such message or conviction regarding the Nashville Sanitarium. Moreover, she assured him that she thought we would be making a grave mistake to become discouraged, and slacken our efforts to make a success of the institution in every feature of its work. If mistakes have been made in the location, in the building, and in the operating of this sanitarium, these are not to be dwelt upon, she says, to the development of discouragement and weakness, but are to be treated as we treat the mistakes made in the management of other of our institutions, and in our individual experiences. From these we learn useful lessons, and because of them and their results, we put forth redoubled energy to accomplish the desired work, "redeeming the time, because the days are evil."

Recently when mother heard of the proposed effort to strengthen the work of the Nashville Sanitarium, she told me to do all I could to encourage experienced men in medical and evangelistic lines to unite with the institution. She also instructed me to hasten forward to the sanitarium, one hundred dollars to help in the effort now being made to lighten its financial burdens.

As those who believe that the God of heaven recognizes our honest but imperfect efforts and blesses us abundantly

dantly because of his boundless mercy and grace, shall we not place ourselves in harmony with him, in laboring to sustain his chosen servants and his chosen instrumentalities, notwithstanding we see or think we see, imperfections in them?

#### AN ENCOURAGING EXAMPLE

May we not take courage from what we have witnessed during the past two years, of the wonderful blessings which have come to the Melrose Sanitarium? For years this institution struggled under many difficulties, the most serious of which was the alienation of the sympathies of our brethren in New England. After a time, the occasion of this alienation was removed. But still the managers of the institution, having their eyes fixed upon the professional features of its work, failed to act upon the counsels which had been given that this institution had been located near Boston that it might be the base of operation for a broad evangelistic effort in Boston and its suburbs.

Under these circumstances, the financial perplexities of the institution continued to increase, until the autumn of 1909. Then a most earnest effort was made, (a) To secure Christian co-operation on the part of physicians, nurses, and helpers; (b) To conduct an educational work along health and temperance lines, in co-operation with the W. C. T. U. and many other agencies; (c) To co-operate with ministers and Bible workers in broad evangelistic efforts.

As this work progressed, God turned the captivity of the institution, as surely as he turned the captivity of Job. And during the last two years it has enjoyed a large patronage, which has brought financial prosperity. It is growing in the confidence and affection of our people, and the workers connected with the institution are finding more open doors for educational and evangelistic work than they can fill.

May it not be so with the Nashville Sanitarium, when we walk courageously and faithfully in the path of duty? Let us strive to make this institution a light and a blessing to the people of Nashville and Tennessee, and the regions round about.



## *Be Not Discouraged*

ST. HELENA, CALIF.

JAN. 14, 1912.

My attention has been called to the present needs of the Nashville Sanitarium; and while I am unable at this time to write as fully as I should like, I desire to say some words that will be an encouragement to those who are carrying the burden of the medical missionary work in the South.

Many times in the past, when our brethren bearing the burden of the work have met with overwhelming difficulty in the establishment of important enterprises, they have been strongly tempted to give up the struggle. But again and again, as they have been encouraged to advance in faith, they have pressed forward in the name of the God of Israel, and success has rewarded their efforts.

To those who are bearing burdens in Nashville, I would say: You are now to seek diligently to learn lessons that you have not yet learned. All have a work to do in self-training. The Lord now gives you an opportunity to reveal a spirit of self-sacrifice in behalf of his cause. Let all our brethren and sisters in responsibility in Nashville, and especially those who are connected as workers with the Nashville Sanitarium, humble their hearts before God, and pray for the prosperity of the sanitarium. Let those having the work in charge, study to avoid all waste and extravagance and all unnecessary expenditure. Let them see that everything is carried on wisely and economically; for they are dealing with the Lord's goods. Nothing

that can be utilized should be thrown away. This will require wisdom, and forethought, and constant care. It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for lack of the necessities of life. With many, there is a want of knowledge as to how to prepare food in economical ways.

There is a lesson for us in the record of the feeding of the five thousand,—a lesson that has a special application to those times when we are placed in trying circumstances and are compelled to practise close economy. Having worked the miracle and satisfied the hunger of the multitude, Christ was careful that the food that remained should not be wasted.

Let those in charge of our institutions bear the lesson in mind. Let them act wisely, refusing to expend one dollar that can be saved by the exercise of frugality and thrift. Our brethren and sisters in responsibility in our medical institutions may help one another to safeguard the interests of the enterprise with which they may be connected, by putting into daily practise the principles of economy and thrift taught in the Bible.

The Lord has been leading his servants in their efforts to establish important institutions at Nashville. It is for the glory of his name and for the advancement of his cause in the Southern States, that various lines of work have been undertaken in and around Nashville. He has been leading in these enterprises, and we have had evidence of his guidance in the securing of valuable properties suitable for the different branches of our work. For us now to allow discouraging circumstances to slacken our efforts, would be



out of harmony with God's purpose; for to connect failure with any of the enterprises undertaken under the guidance of the Holy Spirit, would bring dishonor upon God. If there comes a time in our experience when we find it advisable to withdraw our support from any of our institutions, it should be when that institution is in a prosperous condition. We should ever guard against the tendency to withdraw our strength from a chosen agency or working-center, in a time of discouragement.

To my brethren who are carrying responsibilities in the Southern field I would say: Having begun a good work in harmony with the will of God, do not abandon it now because of difficulties; for this would result in the loss of an agency that might be made a power for good in warning the people of Nashville and other cities of the South. To give up at this time, would also bring discouragement to those who might be involved in the surrender, and to many others who would be affected by the influence of such a decision. For our brethren to question and waver, and submit to defeat, at the Nashville Sanitarium, would be detrimental to the best interests of the cause of God in the Southern States.

If those who carry the burden of the medical missionary work in the South, will now study diligently the advantages to be gained by the maintenance of a suitable outpost-center from which a strong medical-evangelistic campaign can be carried forward in Nashville; and if they will plan wisely, and determine to advance in the face of difficulties, light will come in, and courage will take the place of discouragement. As in humility and faith they come to a unity of pur-

pose and plan, God will work for them and with them, and success will attend their efforts.

Those who led out in the establishment and maintenance of institutions in the earlier history of our work, often met with trials and perplexities. The enemy was actively at work to undermine confidence, and to place obstructions in the way of progress. Had the brethren at such times submitted to discouragement, they would not only have brought weakness to the cause they loved, but would have lessened their own ability to advance. Their later experience would have been marred by the knowledge that they had begun a good work and had failed. But our brethren in responsibility did not falter in the face of difficulty. They moved forward in the name of the Lord God of Israel, determined never to give up. They had pledged themselves to make a success of the work that had been entrusted to them, and they labored on in faith until they gained decided victories. The untiring efforts of these faithful men have resulted, under the blessing of God, in increasing prosperity in all branches of the Lord's work.

Some have suggested that the Nashville Sanitarium should be closed, and that the work of this institution should be transferred to the Madison Sanitarium. The Nashville Sanitarium must not be closed. God forbid that this should be. Let search be made to ascertain the true situation, and then let our people do their best to carry out the plan of the Lord concerning this institution. When our conceptions of the work that is to be done in the Southern field, are broadened, we shall see that there is an abundance of work for both institutions.



There are those who, if connected with the Nashville Sanitarium, will give strength to this institution, and will stand as burden-bearers. As men of God's appointment shall rally to the help of this sanitarium, and place themselves in right relationship with the great Medical Missionary, he will put his Spirit upon them, and will enable them to labor untiringly for the success of the enterprise, until apparent defeat shall have been turned into a glorious victory.

## The Spirit of Sacrifice

By ELLEN G. WHITE

**"BE** thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

**"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.**

Pacific Press Publishing Association

Mountain View, California

1913



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## The Spirit of Sacrifice

### GOD'S SERVICE SUPREME<sup>1</sup>

When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. To Matthew as he sat at the receipt of custom, the Saviour said, "Follow Me." "And he left all, rose up, and followed Him." Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. It was enough for him that he was to be with the Saviour, that he might hear His words and unite with Him in His work.

So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some of these disciples had friends dependent on them for support; but when they received the Saviour's invitation, they did not hesitate, and inquire, "How shall I live, and sustain my family?" They were obedient to the call; and when afterward Jesus asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" they could answer, "Nothing."

To-day the Saviour calls us, as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will

<sup>1</sup> "Ministry of Healing," pp. 479-481.



not be uppermost in our minds. We shall rejoice to be co-workers with Christ, and we shall not fear to trust His care. If we make God our strength, we shall have clear conceptions of duty, unselfish aspirations; our life will be actuated by a noble purpose, which will raise us above sordid motives.

Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace.

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. . . . Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. "No good thing will He withhold from them that walk uprightly."

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet.

#### SOLOMON'S EXPERIENCE<sup>2</sup>

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make Me a sanctuary; that I may dwell

<sup>2</sup> *Review and Herald*, January 4, 1906.

among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only free-will offerings. "Of every man that giveth it willingly with his heart ye shall take My offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his *service* this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and He hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And He hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath He filled with wisdom of heart, to work all manner of work, of the engraver, and of the cun-



ning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God Himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and His truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise

faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men . . . in Judah and in Jerusalem."

The Phenician king responded by sending Hiram, "a cunning man, endued with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world — Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated



all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people to-day,—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom He bade, "Follow Me, and I will make you fishers of men," He offered no stated sum as a reward for their services. They were to share with Him His self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in His service as co-laborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requi-

sites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of His servants. Everything connected with institutional service should bear the signature of Heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.



But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in His providence called for a reform in His sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit

that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sake He became poor, that we through His poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord to use for Him. It is our privilege to be partakers with Christ in His sacrifice.

#### GENERAL PRINCIPLES<sup>a</sup>

God does not want His work to be continually embarrassed with debt. When it seems desirable to add to the buildings or other facilities of an institution, beware of going beyond your means. Better to defer the improvements until Providence shall open the way for them to be made without contracting heavy debts and having to pay interest. . . .

Every worker in our institutions should receive fair compensation. If the workers receive suitable wages, they have the gratification of making donations to the

<sup>a</sup>"Testimonies for the Church," Vol. VII, pp. 206-209.



cause. It is not right that some should receive a large amount, and others, who are doing essential and faithful work, very little.

Yet there are cases where a difference must be made. There are men connected with the publishing houses who carry heavy responsibilities, and whose work is of great value to the institution. In many other positions they would have far less care, and, financially, much greater profit. All can see the injustice of paying such men no higher wages than are paid to mere mechanical workers.

If a woman is appointed by the Lord to do a certain work, her work should be estimated according to its value. Some may think it good policy to allow persons to devote their time and labor to the work without compensation. But God does not sanction such arrangements. When self-denial is required because of a dearth of means, the burden is not to rest wholly upon a few persons. Let all unite in the sacrifice.

The Lord desires those entrusted with His goods to show kindness and liberality, not niggardliness. Let them not, in their deal, try to exact every cent possible. God looks with contempt on such methods.

Workers should receive compensation according to the hours they give in honest labor. The one who gives full time is to receive according to the time. If one enlists mind, soul, and strength in bearing the burdens, he is to be paid accordingly.

No man should be granted an exorbitant salary, even though he may possess special capabilities and

qualifications. The work done for God and His cause is not to be placed on a mercenary basis. The workers in the publishing house have no more taxing labor, no greater expense, no more weighty responsibilities, than have the workers in other lines. Their labor is no more wearing than is that of the faithful minister. On the contrary, ministers, as a rule, make greater sacrifices than are made by the laborers in our institutions. Ministers go where they are sent; they are minutemen, ready to move at any moment, to meet any emergency. They are necessarily separated, to a great degree, from their families. The workers in the publishing houses, as a rule, have a permanent home, and can live with their families. This is a great saving of expense, and should be considered in its bearing on the relative compensation of laborers in the ministry and in the publishing houses.

Those who labor whole-heartedly in the Lord's vineyard, working to the utmost of their ability, are not the ones to set the highest estimate on their own services. Instead of swelling with pride and self-importance, and measuring with exactness every hour's work, they compare their efforts with the Saviour's work, and account themselves unprofitable servants.

Brethren, do not study how little you may do, in order to reach the very lowest standard, but arouse to grasp the fulness of Christ, that you may do much for Him.

The Lord wants men who see the work in its greatness, and who understand the principles that have been interwoven with it from its rise. He will not



have a worldly order of things come in to fashion the work in altogether different lines from those He has marked out for His people. The work must bear the character of its Originator.

In the sacrifice of Christ for fallen men, mercy and truth have met together, righteousness and peace have kissed each other. When these attributes are separated from the most wonderful and apparently successful work, there is nothing to it.

God has not singled out a few men for His favor, and left others uncared for. He will not lift up one, and cast down and oppress another. All who are truly converted will manifest the same spirit. They will treat their fellow-men as they would treat Christ. No one will ignore the rights of another.

God's servants should have so great respect for the sacred work they are handling that they will not bring into it one vestige of selfishness.

#### THE PHYSICIAN IN CHIEF\*

Precious light has been given me concerning our sanitarium workers. These workers are to stand in moral dignity before God. Physicians make a mistake when they confine themselves exclusively to the routine of sanitarium work, because they consider their presence essential to the welfare of the institution. Every physician should see the necessity of exerting all the influence the Lord has given him in as

\* Unpublished MS., December 22, 1908.

wide a sphere as possible; he is required to let his light shine before men, that they may see his good works, and glorify the Father which is in heaven.

The head physicians in our sanitariums are not to exclude themselves from the work of speaking the truth to others. Their light is not to be hidden under a bushel, but placed where it can benefit believers and unbelievers. The Saviour said of His representatives: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is a work that is strangely neglected, and because of this neglect, souls will be lost. Wake up, my brethren, wake up!

Our leading physicians do not glorify God when they confine their talents and influence to one institution. It is their privilege to show to the world that health reformers carry a determined influence for righteousness and truth. They should make themselves known outside of the institutions where they labor. It is their duty to give the light to all whom they can possibly reach. While the sanitarium may be their special field of labor, yet there are other places of importance that need their influence. To physicians the instruction is given: Let your light shine



forth among men. Let every talent be used to meet unbelievers with wise counsel and instruction. If our Christian physicians will consider that there must be no daubing with untempered mortar, and will learn to handle wisely the subjects of Bible truth, seeking to present its importance on every possible occasion, much prejudice will be broken down, and souls will be reached.

I have been shown that Dr. — is being too closely confined to the sanitarium work at —. He should be given opportunity to let his influence be more widely felt. . . . We are not to be an obscure church, but we are to let the light shine forth, that the world may receive it. "I will rejoice in Jerusalem, and joy in My people," God declares through His servant Isaiah. These words will be proved true when those who are capable of standing in positions of responsibility let the light shine forth. Our leading physicians have a work to do outside the compass of our own people. Their influence is not to be limited. Christ's methods of labor are to become their methods, and they are to learn to practise the teachings of His word. Every one who stands at the head of an institution is under sacred obligation to God to show forth the light of present truth in increasingly bright rays in every place where opportunity offers.

The workers in our sanitariums are not to think that the prosperity of the institution depends upon the influence of the head physician alone. There should be in every institution men and women who will exert a righteous, refining influence, and who are capable of carrying responsibilities. The chief re-

sponsibilities should be shared by several workers, in order that the leading physician may not be confined too closely to his practise. He should be given opportunity to go where there is need of words of counsel and encouragement to be spoken. As a representative of the Chief Physician, now in the heavenly courts, he is to speak to new congregations, to broaden his experience. He needs to be constantly receiving new ideas, constantly imparting of his store of knowledge, constantly receiving from the source of all wisdom. We need ever to keep ourselves in a position where we can receive increased light, have new and deeper thoughts, and obtain clearer views of the close relation that must exist between God and His people. And we obtain these views and these ideas by association with those to whom we are called to speak words of mercy and pardoning grace.

In all our work there should be kept in view the value of the exchange of talents. Strenuous efforts are to be put forth to reach souls and win them to the truth. We are required to make known the principles of health reform in the large gatherings of our people at our camp-meetings. A variety of gifts is needed on these occasions, not only for the work of speaking before those not of our faith, but to instruct our own people how to work in order to secure the best success. Let our physicians learn how to take part in this work,—a work by which they give to the world bright rays of light.



"YE ARE NOT YOUR OWN"<sup>\*</sup>

The work that God has pointed out to be done has not been done. City after city has been left unworked. Ministers laboring in the most destitute fields have been left to work as best they could, with insufficient means. A meager sum has been apportioned to them. Some have needed means to obtain food and clothing, and yet men, in their covetousness, have refused to help them. God looks upon the workers who are seeking to preach the gospel and to do true missionary work as more worthy of large means than some others. And they have greater need than some for large wages. Many calls for help are made upon them. They meet those who are in pitifully needy circumstances, and they deny themselves in order to help those needy ones.

One night I seemed to be in an assembly in which only a small number were present. Arrangements were being made to raise the wages of certain ones. One of authority reached out His hand, and taking the records, examined them critically. Then He said: "A change will soon take place. Those who have been in the — office as leaders have been unfaithful in their stewardship. They are to be released from their responsibilities, unless they give evidence of thorough conversion. I will not serve with unprincipled devising, neither will My Spirit strive with them unless they repent. The work is no longer to be entrusted to your keeping. The means in the Lord's treasury, which should have been used to enable men to enter

<sup>\*</sup> Unpublished MS., April 8, 1903.

new fields, is grasped by selfish, unsanctified hands. Those who are truly converted, body, soul, and spirit, are filled with the spirit of self-sacrifice."

Men have written to me saying that they must have high wages, and pleading as an excuse an expensive family. And at the same time the institution with which they were connected was obliged to figure closely to meet running expenses. Why should any one plead an expensive family as a reason for demanding high wages? Is not the lesson that Christ has given sufficient? He says, "If any man will come after Me, *let him deny himself*, and take up his cross, and follow Me."

Our institutions were established to serve as an effectual means of advancing the work of soul-saving. Those connected with them are to study how they can help the institution, not how they can take the most out of the treasury. If they grasp more than is their due, they hinder the cause of God. Let every one connected with these institutions say: I will not set my wages at a high figure, because that would rob the treasury, and the proclamation of the message of mercy would be hindered. I must practise economy. Those who are out in the field are doing a work that is as essential as the work that I am doing. I must do all in my power to help them. It is God's means that I am handling, and I will do as Christ would do in my place. I will not spend money for luxuries. I will remember the Lord's workers in mission fields. They have more need of means than I have. In their work they come in contact with much poverty and distress. They must feed the hungry and clothe the



naked. I must limit my expenditures, that I may share in their labor of love.

We are not our own. We have been bought with a price. We are pledged by our baptismal vows to work for God. We are to remember that our money is not to be spent selfishly, but that all we can spare is to be used to advance the work of God. Our every word and act is to be in accordance with the will of God, that we may be enabled to render our account with a conscience void of offense toward God or man.

Each is to do his appointed work according to his several ability. Christian missions are to be sustained. God's people are to deny self rather than to allow His cause to suffer. They are to use their money to the glory of God, not to please themselves, that in the day of judgment they may know that they have done their part faithfully to proclaim the gospel.

#### COUNSELS OFTEN REPEATED\*

In former numbers of "Testimonies for the Church," I have spoken of the importance of Seventh-day Adventists establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and I have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their

\*Extracts from "Testimonies for the Church,"

Vol. 1, pp. 633-643.

means into such an institution. I have also pointed out, as they were shown to me, some of the dangers to which physicians, managers, and others would be exposed in the prosecution of such an enterprise; and I did hope that the dangers shown me would be avoided. In this, however, I enjoyed hope for a time, only to suffer disappointment and grief. . . .

When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, manifested in the use of Mr., Miss, and Mrs., instead of Brother and Sister, and in popular amusements, in which all could engage in a sort of comparatively innocent frolic;—when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing. . . .



In what I have been shown and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. . . . The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. . . . Let the donations come in as needed; let the sums, small and large, come in. Let means be expended judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute of the suffering, worthy poor among them. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love for souls, sympathy for suffering humanity, govern all we say and do relative to the Health Institute.

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian edi-

tor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability, who, for the love of Christ, His cause, and the suffering followers of their Master, will fill stations in that Institute faithfully and cheerfully, and with a spirit of sacrifice. Those who have not this spirit should remove and give place to those who have it.

#### SELF-DENYING SERVICE<sup>\*</sup>

From Jesus is our life derived. In Him is life that is original,—unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. And while in this world, we will give to God, in sanctified service, all the capabilities He has given us. . . .

Christ was the prince of heaven, but He made an infinite sacrifice, and came to a world all marred with

<sup>\*</sup> Extract from letter written November 1, 1905, to the manager of a sanitarium, early in the history of the institution.



the curse brought upon it by the fallen foe. He lays hold of the fallen race. He invites us: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave.

In regard to the proposition made by Brother —, I look at the matter as you do. We can not afford to start out on the high wage plan. This was the misfortune of the people in —, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made Himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate.

We see so much help to be given to our ministers

laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but He does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world; but economy must be practised if we move in the spirit of which Christ has given us an example in His life-service. He would have nothing of such an outlay to represent health reform in any place.

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. Animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of Me," He says; "for I am meek and lowly in heart: and ye shall find rest unto your souls."

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress,



or in any line of adornment, are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display His true, princely character; but He laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that He might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow Him. Thus saith the Great Teacher.

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#### SIMPLICITY AND ECONOMY\*

Our sanitariums are to be conducted upon principles that will meet the approbation of the great Medical Missionary who went about all Galilee, teaching in their synagogues, and healing all manner of disease among the people. . . .

\* Unpublished MS., April 15, 1904.

In the establishment and carrying forward of the work, the strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. The gospel medical missionary work is to be carried forward in simplicity, as was the work of the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might stand at the head of humanity. He so conducted His missionary work as to leave a perfect example for human beings to follow. "If any man will come after Me," He declared, "let him deny himself, and take up his cross, and follow Me." Every true medical missionary will obey these words. He will not strain every nerve to follow worldly customs, and make a display, thus thinking to win souls to the Saviour. No, no. If the Majesty of heaven could leave His glorious home to come to a world all seared and marred by the curse, to establish correct methods of doing medical missionary work, we His followers ought to practise the same self-denial and self-sacrifice.

Christ gives to all the invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." If all will wear Christ's yoke, if all will learn in His school the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places.

Let none say, "I will engage in this work for a



stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning His meekness and lowliness. Christ might have come to this world with a retinue of angels; but instead He came as a babe, and lived a life of lowliness and poverty. His glory was in His simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for His sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? Consider the life and sufferings of the Son of the infinite God. To save a race of sinners He lived a life of poverty and self-denial. To one who asked if he might follow Him, He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Shall those who profess to be His followers refuse to engage in the work of helping their suffering fellow beings unless they can be placed in a position that will not lessen their dignity?

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the author and finisher of our faith. In no other way can we do the work of God and magnify His truth, than by following in the footsteps of Him who gave up His high command to come to our world, that through His humiliation and suffering, human beings might become partakers of the divine nature. For our sake He became poor, that through His poverty we might come into possession of the eternal riches.

It is not being rich in the wealth of the world that

increases our value in God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. . . .

Intelligent, self-denying, self-sacrificing men are now needed,—men who realize the solemnity and importance of God's work, and who as Christian philanthropists will fulfil the commission of Christ. The medical missionary work given us to do means something to every one of us. It is a work of soul-saving; it is the proclamation of the gospel message.

### LOOKING UNTO JESUS\*

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room, praying most earnestly for clearness of mind, for strength of eyesight, and for strength, to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. . . .

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be advanced. They are tempted

\* Unpublished MS., August 15, 1902.



on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do.

But one of authority stood among us in the assembly in which I was present last night, and spoke words that must decide the question. He said: "Looking unto Jesus, the author and finisher of your faith, trace His work after He assumed humanity, and remember that He is your pattern. In the work of soul-saving, His divine-human life in our world is to be your guide. He made the world, yet when He lived on this earth, He had not where to lay His head."

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done.

Work is to be carried forward in many lines. New territory is to be annexed. But no Jerusalem-centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven.

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of Him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is

engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living waters, they hew out for themselves broken cisterns, that can hold no water.

Let it not be thus with those who have tasted the power of the world to come.

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments; let nothing be lost. The work of soul-saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Only by obeying this word can we be His disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of Him. "Follow My example," He says. "Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.



EQUITY IN THE MATTER OF WAGES<sup>10</sup>*Dear Brother,—*

I did not suppose that it would be so long before I fulfilled my promise to write to you. I have been thinking of the question that was agitating your mind in regard to wages. You suggest that if we paid higher wages, we could secure men of ability to fill important positions of trust. This might be so, but I should very much regret to see our workers held to our work by the wages they receive. There are needed in the cause of God workers who will make a covenant with Him by sacrifice, who will labor for the love of souls, not for the wages they receive.

Your sentiment regarding wages, my much-respected brother, is the language of the world. Service is service, and one kind of work is as essential as the other. To every man is given his work. There is stern, taxing labor to be performed, labor involving disagreeable taxation and requiring skill and tact. In the work of God, the physical as well as the mental powers are drawn upon, and both are essential. One is as necessary as the other. Should we attempt to draw a line between mental and physical work, we would place ourselves in very difficult positions.

The experiment of giving men high wages has been tried in the publishing institutions. Some men have grasped high wages, while others, doing work just as severe and taxing, have had barely enough to sustain their families. Yet their taxation was just as great, and often men have been overworked and over-

<sup>10</sup> Extract from a letter written a worker, September 5, 1902.

wearied, while others, bearing not half the burdens, received double the wages. The Lord sees all these things, and He will surely call men to account; for He is a God of justice and equity.

Those who have a knowledge of the truth for this time should be pure and clean and noble in all their business transactions. None among God's servants should hunger and thirst for the highest place as director or manager. Such positions are fraught with great temptation.

Our nurses are encouraged to pledge themselves to work for certain parties for a certain sum. They bind themselves to serve thus and so, and afterward they are dissatisfied. It is necessary that more equality be shown in dealing with our nurses. There are among us intelligent, conscientious nurses, who work faithfully, and at all times. It is nurses such as these that we need, and they should receive better wages, so that should they fall sick, they would have money enough laid by to enable them to have a rest and a change. Then again, often the parents of these nurses practise great self-denial to make it possible for their children to take the nurses' course. It is only right that when these children have received their education, they should be given sufficient remuneration to enable them to help their parents, should they need help.

These things are not weighed as carefully as they should be.



COMPENSATION <sup>11</sup>

## IN TIMES OF ADVERSITY

The publishing work was founded in self-denial, and should be conducted upon strictly economical principles. The question of finance can be managed, if, when there is a pressure for means, the workers will consent to a reduction in wages. This was the principle the Lord revealed to me to be brought into our institutions. When money is scarce we should be willing to restrict our wants.—*Volume VII, p. 206.*

## IN TIMES OF PROSPERITY

The institution is now in a prosperous condition, and its managers should not insist upon the low rate of wages that was necessary in its earlier years. Worthy, efficient workers should receive reasonable wages for their labor, and they should be left to exercise their own judgment as to the use they make of their wages. In no case should they be overworked. The physician in chief himself should have larger wages.

To the physician in chief I wish to say: Although you have not the matter of wages under your personal supervision, it is best for you to look carefully into this matter; for you are responsible, as the head of the institution. Do not call upon the workers to do so much of the sacrificing. Restrict your ambition to enlarge the institution and to accumulate responsibilities. Let some of the means flowing into the sanitarium be given to the institutions needing help. This

<sup>11</sup> From "Testimonies for the Church," Vols. VII, VIII.

is certainly right. It is in accordance with God's will and way, and it will bring the blessing of God upon the sanitarium.

I wish to say particularly to the board of directors: "Remember that the workers should be paid according to their faithfulness. God requires us to deal with one another in the strictest faithfulness. Some of you are overburdened with cares and responsibilities, and I have been instructed that there is danger of your becoming selfish, and wronging those whom you employ."

Each business transaction, whether it has to do with a worker occupying a position of responsibility, or with the lowliest worker connected with the sanitarium, should be such as God can approve. Walk in the light while you have the light, lest darkness come upon you. It would be far better to expend less in buildings, and give your workers wages that are in accordance with the value of their work, exercising toward them mercy and justice.—*"Testimonies for the Church," Vol. VIII, pp. 142, 143.*

SANITARIUM WORKERS <sup>12</sup>

Dear Brother,—

Have you learned how much Dr. — proposes to charge for his services? If a physician does his work skilfully, his talent should be recognized, but there is danger of our being brought into perplexity. If we introduce a new system of paying our surgeons high wages, there may be a hard problem to settle after a

<sup>12</sup> Unpublished letter, September 27, 1905.



time. Other physicians will demand high wages, and our ministers will require consideration, also. . . .

There is great necessity for decided reforms to be made in regard to our dealings with the workers in our sanitariums. Faithful, conscientious workers should be employed, and when they have performed a reasonable amount of work in a day, they should be relieved that they may secure needed rest.

Only a reasonable amount of labor should be required, and for this the worker should receive a reasonable wage. If helpers are not given proper periods for rest from their taxing labor, they will lose their strength and vitality. They can not possibly do justice to the work, nor can they represent what a sanitarium employee should be. More helpers should be employed if necessary, and the work should be so arranged that when one has performed a day's labor, he may be freed to take the rest necessary to the maintenance of his strength.

Let no man consider it his place to judge of the amount of labor a woman should perform. A competent woman should be employed as matron, and if any one does not perform her work faithfully, the matron should deal with the matter. Just wages should be paid, and every woman should be treated kindly and courteously, without reproach.

And let those who have charge of the men's work be careful lest they be too exacting. The men should have regular hours for service, and when they have worked full time, they are not to be begrudged their periods of rest. A sanitarium is to be all that the name indicates.

Every worker should seek to educate himself to perform his work expeditiously. The matron should teach those under her charge how to make quick, careful movements. Train the young to perform the work with tact and thoroughness. Then when the hours of work are over, all will feel that the time has been faithfully spent, and the workers are rightfully entitled to a period of rest.

Educational advantages should be provided for the workers in every sanitarium. The workers should be given every possible advantage consistent with the work assigned them.

#### THE EXAMPLE OF CHRIST<sup>11</sup>

*Dear Brother,—*

At one time you made the suggestion that if the managers of our institutions offered higher wages, they would secure a higher class of workmen and thus a higher grade of work. My brother, such reasoning is not in harmony with the Lord's plans. We are all His servants. We are not our own. We have been bought with a price, and we are to glorify God in our body and in our spirit, which are His. This is a lesson that we need to learn. We need the discipline so essential to the development of completeness of Christian character.

Our institutions are to be entirely under the supervision of God. They were established in sacrifice, and only in sacrifice can their work be successfully carried forward.

<sup>11</sup> Unpublished letter, dated July 2, 1903.



Upon all who are engaged in the Lord's work rests the responsibility of fulfilling the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Christ Himself has given us an example of how we are to work. Read the fourth chapter of Matthew, and learn what methods Christ, the Prince of life, followed in His teaching. "Leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him."

These humble fishermen were Christ's first disciples. He did not say that they were to receive a certain sum

for their services. They were to share with Him His self-denial and sacrifices.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them." He gave what is known as the Sermon on the Mount,—a discourse full of precious instruction for all who claim to be His disciples. His deeds of sympathy in restoring the sick to health had aroused a deep interest in His work, and had prepared the people to listen to His words.

In every sense of the word Christ was a medical missionary. He came to this world to preach the gospel and to heal the sick. He came as a healer of the bodies as well as the souls of human beings. His message was that obedience to the laws of the kingdom of God would bring men and women health and prosperity.

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But He chose rather to take the gospel to the poor. He



went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which He desires His workers to labor to-day. By the sea, on the mountainside, in the streets of the city, His voice was heard, explaining the Old Testament Scriptures. So unlike the explanation of the scribes and Pharisees was His explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power He proclaimed the gospel message.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the Covenant, brought the tidings of salvation. How the people flocked to Him! From far and near they came for healing, and He healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought He would pass, that they might call on Him for help, and He healed them of their diseases. Hither, too, came the rich, anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

## APPEALS FOR UNITY

### ADDRESSES ON CONSECRATION, UNITY, AND SELF-DENIAL

Given in the Chapel at Loma Linda, California,  
March 28 and April 16, 1912.

BY

ELLEN G. WHITE

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak of the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement." 1 Corinthians 1:10.

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as we are . . . That they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:11, 21.

The College Press, Loma Linda, California, 1912



## Growth in Grace Essential

As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and for eternity.

In our Los Angeles meeting there was a unity of sentiment in the councils that gives me great encouragement; and here at Loma Linda, we must strive to see, not how much we can differ from one another, but how closely we can come into the perfect unity of which the Word of God advises us.

Whenever I look at the buildings, the fields, and the orchards here at Loma Linda, I am thankful that we have this beautiful place, thankful for every foot of land that we control. By and by you will see, if you do not understand it now, that the securing of the land was essential. It may not appear to you now that it was necessary for us to secure so large a tract, but I am instructed that our work here must be carried forward on broad lines and in solid unity. That the will of the Lord may be done in this place, we must be in a position where we can understand His pleasure in regard to

NOTE. Remarks by Mrs. E. G. White to those assembled at the annual meeting of the College of Medical Evangelists, Loma Linda Chapel, March 28, 1912.



our words and actions, where we may be always helping forward that work which is most essential. During the night it was again impressed upon my mind that it was through the providence of God we obtained this place when we did. Also that the branching out and enlarging that we have done, and the development of the work as it stands to-day, is what the Lord would have us do.

As a people we can not stand still. The work must grow as we move forward. We have now come to a time when there will be intensity of action on the part of some whose movements we do not now understand. How then shall we carry the work at such a time, when opportunities for advancement come unexpectedly and difficulties are constantly increasing? We must daily commit our ways to God in faith, and be learning continually of Christ Jesus. He will not leave us to walk in darkness, but will give us the enlightenment of the Holy Spirit.

Those who are bearing responsibilities in our institutions and in various branches of the Lord's work, need to be constant learners in the school of Christ. We must understand and know that the Lord is at the head of the work, although we do not always discern His overruling power. At all times it is our privilege to know that He is there, and to have the assurance that He will work with us if we will work with Him. But if one plans one thing, and another plans another thing, and each endeavors to lead, we shall get things into con-

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fusion. We may avoid this if we will. We may carry the work intelligently, in the love and fear of God. If we will make up our minds to do this at any sacrifice, if we labor patiently, we shall not fail.

As I looked out of the window this morning after the fog had lifted, and saw the fields and the orchards in front of the institution, I felt thankful for all the land that is now in our possession. We are not to sell portions hastily to this one and to that one; but we are to consider well who it is that we may sell to. Let every decision be made after prayer and faithful study. We need to cultivate the spirit of prayer, that all our plans may be laid wisely and in the fear of God.

The work to be carried on here at Loma Linda is a great work. To carry it forward successfully every one of us must stand in right relation to God, all striving to be learners in the school of Christ. We are not to stand in the position of persons looking for some opportunity to differ from one another. We are not to cherish differences of opinion and keep them to the front; but we are to seek to be of one mind, one heart, one spirit; because there is One who stands at our head, and it is His character that we are to represent, in our labors and associations together.

When I was here last, representations were given to me showing what we as a people ought to be. We are to labor in perfect harmony, not trying to be as different as possible from our fellow-



laborers, or to secure the leadership in some little matter, but striving to learn how to unify. The workers have come here from many different institutions, having different plans and methods of working, but no one is to put himself to the strain to bring in that which is new and odd, or something that nobody else has thought of or approves. Let us rather endeavor to come into harmony, that the blessing of God may rest upon us. We should know and understand that the Lord Jesus is our ruler. If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. The righteousness and the peace of God will be given to all who will follow on to know the Lord.

My brethren and sisters, harmonize, harmonize. Bring your minds into the right relation to God, and as your minds are sanctified, they will be refined. It cannot be otherwise, because the refining influence of the Spirit of God is upon you. It is for us to understand and appreciate that God has done great things for us. He has manifested such an intense interest in us, and worked so wonderfully in our behalf, that it is impossible for us to fully comprehend His goodness and His grace. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Sometimes when I have seen brethren who do not appear to weigh carefully the influence of their words and actions upon those around them, I have

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felt an intense fear that they would miss the mark. We must walk humbly with God. We must learn to overcome difficulties through faith in the living God. "This is the victory that overcometh the world, even our faith."

We are here, a large company of workers, consecrated to the service of God. And when I have heard that this one wants to leave because something does not suit him, and another plans to go because he thinks something is going wrong, I have thought, Poor souls; it is you who must change. It is you who must come upon your knees to God, asking for the baptism of His Spirit. What we all need is a consecration and a faith that will stand the day of test and trial. We must have intelligence, and confidence to look to God and say, 'We trust Thee, Our Saviour; and we will not be driven from our post of duty in order to gratify the enemy of the work.' What we need is a right hold on God; and if we have this, we shall come off victorious. Let us ask Him to bind us together in unity of mind, in an understanding of His guidance; and then He can work for us wonderfully. Then we shall see of the salvation of God.

I am thankful to see so many of my brethren here to-day,—brethren whom I have not seen for a long time. The Lord will surely reveal Himself to His people in this place, that they may communicate the precious truth to all parts of the world. Let us bear in mind that it is faith that leads to perfection of character. I want to be in



that position where I can hear the words of my Saviour to me. Let us each endeavor to keep our minds stayed upon God, and prove the Lord whether He will not give us wisdom and guidance at every step.

To the ministers assembled here I will say, Let every minister of the gospel give himself unreservedly to the work of God, laboring intelligently, patiently, and with unflagging energy. Hold fast to the truth as to hidden treasure, and advance constantly. As you advance you will find that you are not alone. You have the companionship of Him who said, "Lo, I am with you alway, even unto the end of the world."

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### An Appeal for Unity and Confidence

NOTE. Mrs. E. G. White and her secretary planned to leave Loma Linda for St. Helena Tuesday afternoon, April 16, but she felt that she ought to speak to the workers once more, and a meeting was called in the Chapel at 11 a. m. At that time the following appeal was addressed to the helpers in the Sanitarium, to the students in the College, and to the workers in the agricultural and mercantile departments in our institution.

After reading and commenting briefly on various portions of the sixth chapter of Matthew, Mrs. White said:

There are lessons in this chapter that we have not yet learned. God wants us to recognize every gift we receive as coming from Him. When we do this, and gratitude for the goodness of God fills our hearts, a heavenly atmosphere will surround the soul. My brethren and sisters, shall we not

strive to order our lives by the truth of God as it is found in His word? We need to be more diligent in the study of the Scriptures. They must be to us, not a make-believe story, but the truth of the living God, the foundation of our faith, the assurance on which we build our hope of eternal life in the kingdom of heaven.

I wish to bring before you this morning some things that have been presented to me, showing wherein some of us are making serious mistakes. The minds of many are occupied with the consideration of worldly matters, often to the exclusion of the religion of God's word. The thoughts are more often upon the matter of eating and drinking and dressing than upon the great and important duty of serving God with humility and prayer. The Lord has shown me that in many families decided changes must be brought about; they need to know what they must do to be saved. If they will inquire diligently the way of life, God will impart to them an understanding of His word, and teach them to value at their true worth the things of eternity. Then the heart will no longer reach out covetously for worldly benefits and the pleasures of this life.

Shall we not give diligent heed to the lessons that I have read? There is an individual work for us to do in union with Christ. We are to put on Christ, put on His qualities of character, to represent Him in all our words and actions. When we are willing thus to follow on to know the Lord, walking in humility before Him, and being taught of Him daily, the Holy Spirit will work through us, giving us power to represent to the world a better way.

"Therefore I say unto you, Take no (anxious)



thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" While you do your best, weary not your body and mind with the cares of this life; do not spoil your religious experience by worry; but trust the Lord to work for you, and to do for you what you can not do for yourself. The life is more than meat, and the body is more than raiment.

There is much needless worrying, much trouble of mind, over things that cannot be helped. The Lord would have His children put their trust fully in Him. Our Lord is a just and righteous God; His children should acknowledge His goodness and His justice in the large and small things of life. Those who cherish the spirit of worry and complaint are refusing to recognize His guiding hand.

Needless anxiety is a foolish thing; and it hinders us from standing in a true position before God. When the Holy Spirit comes into the soul, there will be no desire to complain and murmur because we do not have everything we want. Rather, we will thank God from a full heart for the blessings that we have. There is great need of more thankfulness among our workers to-day; and until they have this spirit they will be unprepared for a place in the kingdom of heaven. There is a mighty work to be done for every one of us. We comprehend but little of what God desires to work out through us. We should seek to realize the breadth of His plans, and profit by every lesson that He tries to teach us.

A great deal of mischief is wrought in the imaginations of our hearts and minds when we seek to carry our own way contrary to the law of

kindness. Here is where many fail. We do not cultivate a disposition to kindness; we want everything to come in an easy way to ourselves. But the question of greatest importance to each one of us should be, not how we can carry our own plans against the plans of others, but how we can have the power to live for Christ every day. Christ came to earth and gave His life that we might have eternal salvation. He wants to encircle each of us with the atmosphere of heaven, that we may give to the world an example that will honor the religion of Christ.

There is one blessing all may have who seek for it in the right way. It is the Holy Spirit of God; and this is a blessing that brings all others in its train. If we will come to God as little children, asking for His grace and power and salvation, not for our own uplifting, but that we may bring blessing to those around us, our petitions will not be denied. Then let us study the word of God that we may know how to take hold of His promises, and claim them as our own. Then we shall be happy. The enemy will be unable to destroy our peace. As we come into right relation to God, we shall see of His salvation.

In our schools we do not see the mighty working of the Holy Spirit as we ought. Although we have worked hard that they might be conducted on right lines, and advance in the fear of God, we do not see that willingness to be guided by the Spirit of God that opens the way for its working in the fullness of its power. God desires that His rich blessing shall rest upon teachers and students. When they have the experience of being daily converted to God, the perverse disposition will be overcome; there will be no place for it. The con-



verting power of God will come in to lead the students to act for Christ, to serve and glorify Him who by His infinite sacrifice has made it possible for them to be saved. We need to appreciate more than we do the wonderful condescension of Christ, that we may work out in our lives His gracious character.

The Lord has a very special work to do for all who shall become citizens of His kingdom. Here are many young people associating together day after day in labor and in study, and in all things their conduct should reveal that they are controlled by the Spirit of God. They are to receive an education that will result in full consecration to God. And their own conversion is not the end of this education; they are to learn how to win others to the truth. This they will best accomplish by a life that reveals the transforming power of truth. Christ is to be formed within the hope of glory.

To those having families I will say, There is a work to be done for your children in your homes. Speak kindly to them. They are the Lord's property; his heritage. You have no right to create unhappiness in their lives. In the home it is the privilege of these children to prepare for the heavenly mansions. By no better way than by their own example can parents help the youth to gain this preparation. They are to learn by example as well as by precept that there must be no coarseness, no unkindness where Angels of God dwell.

In this life we are to be controlled by the spirit that rules in the heavenly courts. Righteousness and truth are to go before us. And the glory of the Lord will be the rereward of all who serve Him acceptably. They obtain Christ's righteousness.

We want our children to be saved; but we must save them in God's appointed way. They must be made to understand that they have something to do if they would win heaven. When I see so many of our children who are receiving no preparation to meet temptation, I feel that I can not do enough in the line of helping to provide places where they can receive an education in the things of God. But unless, when we gather the youth into such places as this, we give them the education that will fit them to be overcomers, we had better not gather them into our institutions. Do we want these children and youth to enter the courts of heaven and enjoy the blessings of eternal life? Then let us work to this end understandingly, and we shall see blessed results for our labors.

Great is our need of the saving grace of Christ. Everywhere we turn we see more or less clearly revealed the spirit of strife for place and position, a reaching out for honor and recognition. My brethren and sisters, if you desire honor, seek it in the right way. How shall you seek it, do you ask? In obedience to the word of truth. Our ambition in this life should be to honor Christ at every step. The hasty temper, the cruel speech, the unkind thought, are not to be indulged. It is not for us to exalt this one, and condemn that one. In right words, words that bless and encourage, we are to reveal the fruits of righteousness.

Have you determined to be rich? Then let these words recorded in the sixth chapter of Matthew impress your heart and direct your life. They will teach you to be content, and to yield your will to the control of the Holy Spirit. You will not then be elbowing your fellow-worker that you may make room for your plans. But your greatest



desire will be to work in just the place that God has assigned you, and where He can look upon you with approval.

Shall we not come into right relation to God? Shall we not put away all strife, which is a manifestation of unconverted self? When you feel sore because you think that somebody else is getting ahead of you, take the matter to the Father in prayer. Ask Him to put the impress of His Spirit upon your mind and character. When you feel like complaining at your lot, look about for some soul who does not have all the blessings that you enjoy. Speak to him words of hope and comfort and encouragement. Such ministry will be a blessing to him, and a greater blessing to yourself. We need to reach the place where as a people we shall reveal in word and work that the Spirit of God is dwelling within; that we are overcomers by the blood of the Lamb and the word of our testimony. It is our privilege to make the battle of life easier for those with whom we associate. Shall we not endeavor to do this? If we will partake of Christ's labors for the uplifting and redemption of souls, we shall hear His words of benediction, "*Well done, good and faithful servant; enter thou into the joy of thy Lord.*"

Pure and undefiled religion,—this is our great need. When the religion of Christ is permitted to hold sway in our lives, there will be advance moves made that will reveal to all in this place the working of divine power. Our lives will be unselfish, thoughtful lives as we unitedly follow heavenward the path of self-denial and cross-bearing.

There is a great work for our people to do in this place. You have great advantages here,—advantages that have cost much labor and prayer to

secure. I remember how hard we labored to secure this property. Now additional property has come to us. We are glad of this addition, for we need every foot of this land. Our duty in regard to this matter is very clear to my mind; and I mean to work in harmony with the light given to me. We are talking of enlarging our facilities, of adding more buildings; but I would not urge that this work go forward unless a different spiritual atmosphere shall pervade the institution. There is a spirit of strife for position with some. This must be overcome. When the soul is truly converted, all questions of promotion will be decided in the light of eternal interests. . . .

As a people we are being watched by the world, and we should conduct ourselves in such a way that men and women will be convinced that we have something that they have not. We need the help of all who are located here. If any have concluded that they can not throw their energies into this work, there is the world before them; and they can take it. God bids His people to order their lives by the living principles that moved Christ to sacrifice himself for the saving of the lost. The Son of God gave His life to redeem the youth. What shall we do for them? What shall we do for those older in years? My brethren, you need first to order your own lives by the plan of salvation, then gather with Christ with all the powers of your being. Then the Lord will work through your efforts.

When I consider how hard we have worked in different places to establish health institutions, I feel it my duty to impress upon the workers connected with them that they have a great responsibility to act in a way that will rightly represent



the principles that are the foundation of this message. They should be righteous in word and deed. Strife and contention, which is of the devil, should find no place in their experience.

We may inherit the things prepared for God's people from the foundation of the world, if we will live in harmony with the righteous life of Christ. Let there be no contention, no strife. There is room enough in the world; there is opportunity for all to perfect a Christian character. Let us take hold of this work intelligently. Then when any change takes place in the working of the cause here, it will be seen, in the course taken by the workers, that their dispositions are being moulded by the Spirit of God, that the grace of Christ is sanctifying their characters.

I do not want to weary you. But, my brethren, I want you to understand how greatly I appreciate everything that is for the advantage of this place. I pray that from this institution an army of workers may go forth to glorify the One who gave His life for us. O, that we might all show in our daily lives that we appreciate this gift! May God bless you every one, is my prayer.

No. 21  
A Study for the Young

## RECREATION

An Appeal to Students and Teachers  
in our Schools, and Employees  
in our Sanitariums

By Ellen G. White

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"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31

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THE VALLEY PRESS  
Sanitarium, California



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## RECREATION

### AS LIGHTS IN THE WORLD

It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them nearer to Himself that He may make known to them His will. His purpose for His people to-day is the same that He had for Israel when He brought them forth from Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in His church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people in the world.

Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. To them have been entrusted the most solemn truths ever committed to mortals. Every endowment of grace and power and efficiency has been liberally provided. They look for the soon return of Christ in the clouds of heaven. For them to give to the world the impression that their faith is not a dominating power in their lives, is greatly to dishonor God.



Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us, and at this time a living testimony is to be borne in the lives of God's professed people, so that the world may see that in this age, when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will,—a people in whose hearts and lives God's law is written.

#### REPRESENTATIVES OF CHRIST

God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact.

It is His purpose that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can they fulfil His purpose. Only as they yield their God-given capabilities to His service, will they enjoy the fulness and the power of the promise whereon the church has been called to stand.

Before Christ went to His final conflict with the powers of darkness, He lifted up His eyes to heaven, and prayed for His disciples. He said: "I pray not

that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth."

The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify Myself," He declared, "that they also may be sanctified." So the Christian is to abide among men, that the savor of divine love may be as salt to preserve the world from corruption.

#### STRENGTH IN PRAYER

Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, pleading for energy, perseverance, and steadfastness. Thus He showed His disciples where His strength lay.

Without this daily communion with God, no human being can gain power for service. Christ alone can direct the thoughts aright. He alone can give us noble aspirations, and fashion our characters after the divine similitude. If we draw near to Him in earnest prayer, He will fill our hearts with high and holy purposes, and with deep longings for purity and righteousness. The dangers thickening around us demand from those who have an experience in the things of God a watchful supervision. Those who walk humbly



before God, distrustful of their own wisdom, will realize their danger, and will know God's keeping care.

The power of a higher, purer, nobler life is our great need. The world is watching to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who believe advanced truth. It is watching, ready to criticise with keenness and severity our words and acts. Every one who acts a part in the work of God is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly being made on the minds of all with whom we have to do.

And God and the angels are watching. God desires His people to show by their lives the advantage of Christianity over worldliness; to show that they are working on a high, holy plane. He longs to see them showing that the truth they have received has made them children of the heavenly King. He longs to make them channels through which He can pour His boundless love and mercy.

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come.

"Wherefore, beloved, . . . be diligent, that ye may be found of Him in peace, without spot and blameless."

## DANGEROUS AMUSEMENTS FOR THE YOUNG

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened.

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul?

## AN UNFORTUNATE AGE

We are living in an unfortunate age for the young. The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If their children are very wild, parents flatter themselves that when they are older and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake!



For years they permit an enemy to sow the garden of the heart, and suffer wrong principles to grow and strengthen, seeming not to discern the hidden dangers and the fearful ending of the path that seems to them the way of happiness. In many cases all the labor afterward bestowed upon these youth will avail nothing.

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the worldly influences that are encouraged by many church-members. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. Many profess to be Christians because Christianity is considered honorable. They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures.

Some can enter the ballroom, and unite in all the amusements which it affords. Others cannot go to such lengths as this, yet they can attend parties of pleasure, picnics, shows and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers.

#### THE TRAINING OF CHILDREN

In the present state of society it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. Children often become impatient under restraint, and wish to have their own way and to go and come as they please. Especially from the age of ten to eighteen they are inclined to feel that there can be no harm in going to worldly gatherings of young associates. But the experienced Christian parent can see danger. They are

acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds; and from a desire for their salvation, they should keep them back from these exciting amusements.

When the children decide for themselves to leave the pleasures of the world, and to become Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents. Yet even then the labors of the parents must not cease. These youth have just commenced in earnest the warfare against sin, and against the evils of the natural heart, and they need in a special sense the counsel and watchcare of their parents.

#### A TIME OF TRIAL BEFORE THE YOUNG

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world.

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them; and they are a



text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldlings.

God does not own the pleasure-seeker as His follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such cannot enjoy the frivolous, empty conversation of the lover of the world.

#### SEPARATION FROM THE WORLD

The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,—no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the word of God will lead them to come out from all these things, and be separate.

"By their fruits ye shall know them," the Saviour declared. All the true followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy strength. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in Him. We cannot advance in Christian experience until we put away everything that separates us from God.

The great Head of the church, who has chosen his people out of the world, requires them to be separate from the world. He designs that the spirit of His commandments, by drawing His followers to Himself, shall separate them from worldly elements. To love God and keep His commandments is far away from loving the world's pleasures and its friendship. There is no concord between Christ and Belial.

#### PROMISES TO THE YOUNG

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love Me; and they that seek Me early, shall find Me." They will find that "the path of the just is as a shining light, that shineth more and more unto the perfect day."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appear-



ing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

### WORLDLY AMUSEMENTS

#### THE TRUE INSPIRATION TO ENTHUSIASM

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ is to be accepted, believed on, and exalted. This is to be the theme of conversation,—the preciousness of Christ. \* \* \*

#### PARTIES OF PLEASURE

While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of His name? Was Jesus invited to preside over them?

Gatherings for social intercourse may be made in the highest degree profitable and instructive when

<sup>1</sup>"Special Testimonies to the Battle Creek Church," Nov. 18, 1896, pp. 24-32.

those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow-men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

But there has been a class of social gatherings in \_\_\_\_\_ of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene, heartily repented of the shameful performance.



## EFFECT OF SUCH GATHERINGS

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. \* \* \*

## DECEPTIVE WORKING OF SATAN

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things, similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven; and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin.

## PROFESSED CHRISTIANS AS DECOYS OF SATAN

Satan has been multiplying his snares in \_\_\_\_\_; and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gatherings for pleasure or sport, and their influence attracts others. Young men and women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the

ring. They did not prayerfully consult the divine standard, to learn what Christ had said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb; they prevent them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind. \* \* \*

## TRUE ATTITUDE OF THE CHRISTIAN

The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself.

How few realize that Jesus, unseen, is walking by



their side! How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking of His precious lessons of instruction, and to know that they had a relish for holy things!

When the truth abides in the heart, there is no place for criticism of God's servants, or for picking flaws with the message He sends. That which is in the heart will flow from the lips. It cannot be repressed. The things that God has prepared for those that love Him, will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams, that bring life and gladness wherever they flow.



### INNOCENT PLEASURES FOR THE YOUTH

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and to rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view.—*Review and Herald*, Vol. 61, No. 49, 1884.

### HOLIDAYS UNTO GOD

Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God?

The world has many holidays, and men become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but that the prince of darkness rules and controls them.

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? Shall we not find time in which to praise Christ for His rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." We are homeward-bound, seeking a better country, even a heavenly.

### EXCITEMENT AND ENTHUSIASM

The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and

<sup>1</sup>Special Testimonies on Education, pp. 80-83.



on inquiring what was the occasion of the excitement, was told that it was because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign forever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father.

#### THE HOLY WATCHER IN OUR SCHOOLS

Why should we not expect the Holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God, and to make Him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-kindness of the Lord, to speak of His glory, to sound forth the praises of Him who hath called us out of darkness into His marvelous light.

Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Again and again the heavenly messenger has been sent to the school. When his presence has been acknowledged, the darkness has fled away, and the light has shone forth, and hearts have been drawn to God. The last words spoken by Christ to John were, "The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." When we respond to God, and say, "Lord, we come," then with joy will we draw water out of the wells of salvation.

#### FESTIVALS OF REJOICING

Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse-race, or over foolish things that bring no good to any one, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord.

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly.

#### SATAN'S FASCINATIONS

Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations. Instead of being afraid to



continue their association with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamoured of them, and enter into an engagement. Satan knows that if these young men enter into an engagement with cheap-minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling-blocks. Their usefulness will be largely crippled, if not utterly destroyed. Even, if the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, unchristlike wife who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy.

Gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which He requires of those whom He has created and redeemed, is summed up in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. \* \* \* Thou shalt love thy neighbor as thyself." God will accept nothing less than this.



#### FIRMNESS IN RESISTING TEMPTATION

If the students who attend our colleges would be firm and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that

would enable them to remain unmoved when assailed by temptation.

It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right!—*Review and Herald, Vol. 61, No. 35, 1884.*



#### HOW TO SPEND HOLIDAYS

Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements, such as dancing, card-playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place.

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more danger-



ous amusements. Give your children to understand that you have their good and happiness in view.

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and take an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery, will quicken the appetite, and they can enjoy a repast which kings might envy.

On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation.

Exercise in the open air for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease.—*Testimonies*, Vol. I, pages 514, 515.



### SYMMETRICAL EDUCATION

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive.—*MS.*

### CHRISTIAN RECREATION

While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and to be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary duties.

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and so to conduct ourselves, that when we return to our homes we can have a conscience



void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them.

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness.—*Review and Herald, Vol. 63, No. 21, 1886.*

### MANUAL TRAINING<sup>1</sup>

In His earth-life, Christ was an example to all the human family, and He was obedient and helpful in the home. He learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. He had lived amid the glories of heaven; but He clothed His divinity with humanity, that He might associate with humanity, and reach hearts through the common avenue of sympathy. When found in fashion as a man, He humbled Himself, and worked for the recovery of the human soul by adapting Himself to the situation in which he found humanity.

The Bible says of Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." As He worked in childhood and youth, mind and body were developed. He did not use His physical powers reck-

<sup>1</sup>Special Testimonies on Education, pp. 38-40.

lessly, but gave them such exercise as would keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By precept and example, Christ has dignified useful labor.

The time spent in physical exercise is not lost. The student who is continually poring over his books, while he takes but little exercise in the open air, does himself an injury. A proportionate exercise of all the organs and faculties of the body is essential to the best work of each. When the brain is constantly taxed while the other organs of the living machinery are inactive, there is loss of strength, physical and mental. The physical system is robbed of its healthful tone, the mind loses its freshness and vigor, and a morbid excitability is the result.

The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit derived from being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of helpful duties, and the benefit will be greater, and a feeling of satisfaction will be realized: for such exercise carries with it the sense of helpfulness and the approval of conscience for duty well done.

In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others. The exercise that develops mind and character, that teaches the hands to be useful, and trains the young to bear their share of life's burdens, is that which gives physical strength and quickens every faculty. And there is a reward in virtuous industry, in the cultivation of the habit of living to do good.



## MANUAL LABOR

Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor, by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is not less essential to the securing of a strong and active mind and a noble character.

Every student should devote a portion of each day to active labor. Thus habits of industry would be formed, and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education: for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator.

Let the youth be led to understand the object of their creation,—to honor God, and bless their fellow-men. Let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them,—the dignity and honor to which they are called, even to become the sons of God,—and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them. They would learn to hate sin, and to shun it, not merely from hope of reward or fear of punishment, but from

a sense of its inherent baseness,—because it would be a degrading of their God-given powers, a stain upon their Godlike manhood.—“*Patriarchs and Prophets*,” pages 601, 602.

## MANUAL LABOR NOT DEGRADING

The public feeling is that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten.

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest of curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who “finds some mischief still for idle hands to do.”—*MS.*



## THE TRUE DIGNITY OF LABOR

The Word of God is to lie at the foundation of all the work done in our schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.—*Review and Herald*, Vol. 84, No. 30, 1907.



## DUTIES AND DANGERS OF THE YOUTH

(Addressed to Two Young Men)

These young men should remember that they are responsible for all the privileges they have enjoyed; that they are accountable for the improvement of their time, and must render an exact account for the improvement of their abilities. They may inquire, Shall we have no amusement or recreation? Shall we work, work, work, without variation? Any amusement in which they can engage asking the blessing of God upon it in faith, will not be dangerous; but any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe, but dangerous.

A change from physical labor that has taxed the strength severely, may be very necessary for a time, that they may again engage in labor, putting forth exertion with greater success. But entire rest may not be necessary, or even be attended with the best

results, so far as their physical strength is concerned. They need not, even when weary with one kind of labor, trifle away their precious moments. They may then seek to do something not so exhausting, but which will be a blessing to their mother or sisters.

In lightening their cares by taking upon themselves the roughest burdens they have to bear, they can find that amusement which springs from principle, and which will yield them true happiness, and their time will not be spent in trifling or in selfish indulgence. Their time may ever be employed to advantage, and they be constantly refreshed with variation, and yet be redeeming the time, so that every moment will tell with good account to some one.—*"Testimonies,"* Vol. III, pages 222, 223.



## JOY IN CHRISTIANITY

Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy.

Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them and maintain a prayerful spirit, they are perfectly safe.—*Review and Herald*, Vol. 61, No. 34, 1884.

Jesus "was as a pleasant sunbeam in the home circle. Faithfully and cheerfully He acted His part, doing the humble duties that He was called to do in His lowly life."—C. O. S., p. 11.



## ENTERTAINMENTS AND AMUSEMENTS IN OUR SANITARIUMS

### THEATRICAL ENTERTAINMENTS

Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it.

Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangements to occupy the time. Repose, rather than excitement, is what many of the patients need.

As soon as these entertainments are introduced, the objections to theater-going are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. \* \* \*

### FORMATION OF HABITS

When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another. What we do once we more readily and naturally do again; and to go forward in a certain path, be it right or

wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. \* \* \*

### MALADIES OF THE SOUL

The managers of the sanitarium may as well conclude at once that they will never be able to satisfy that class of minds that can find happiness only in something new and exciting. To many persons this has been the intellectual diet during their lifetime. There are mental as well as physical dyspeptics. Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the well-spring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease, satisfying joys will give vigor to the mind, and health and vital energy to the body.

If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. Let not these entertainments be placed in the position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications.—*"Testimonies," Vol. IV, pages 577-579.*

### A REFORMATORY WORK

The success of the sanitarium depends upon its maintaining the simplicity of godliness, and shunning



the world's follies in eating, drinking, dressing, and amusements. It must be reformatory in all its principles. Let nothing be invented to satisfy the wants of the soul, and take the room and time which Christ and His service demand; for this will destroy the power of the institution as God's instrumentality to convert poor, sin-sick souls, who, ignorant of the way of life and peace, have sought for happiness in pride and vain folly.—*"Testimonies," Vol. IV, page 586.*

### A RECENT EXPERIENCE

SANITARIUM, CALIF., July 5, 1912.

*To the Sanitarium Family at St. Helena:*

MY BRETHREN AND SISTERS,—

Last night after I had retired to rest a strange depression came over me, and for a long time I was unable to sleep.

Then I seemed to be talking with companies of our people,—to a little group here, and a little group there, and a little group somewhere else. I was saying to them, You do not need to plan for unholy amusements. When your life is hid with Christ in God, you will find in Him all the enchantment that you need. Words like these had been spoken to me.

As I passed from one group to another, I experienced disappointment after disappointment. There was revealed in each company a desire for foolish pleasure. Men and women, acting like children, seemed to have forgotten their responsibility to glorify God. I saw the foolish actions, and heard the foolish words that were spoken. And I saw how the Spirit of God was grieved, and the Lord dishonored.

While God and angels were working by every possible means for the upbuilding of the kingdom of heaven in earth in truth and righteousness, those who should have been standing as heaven's representatives were taking a low level and dishonoring their Redeemer's name.

I said to some, You should bear in mind that as God's professed people you are called to reach a high standard. The Lord cannot be glorified by such a course as you are now pursuing. He bids us glorify Him in our body, and in our spirit, which are His. I do not know with what words to describe these scenes, or what character to give them; but I know that in participating in them you are lessening your influence for righteousness; you are displeasing the Lord; you are setting an example that none can safely follow.

I was cited to the words of inspiration with which Paul voiced his hope for those who had been won to the gospel in Thessalonica. "We pray always for you," he declared, "that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith and power: that the name of the Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of God and the Lord Jesus Christ." The example of these converts to the faith would tell more for the glory of God than all the preaching of Paul and his fellow-laborers. And so the consistent course of believers in this age will do more to magnify the power of truth than all the sermons of our ministers.

At the camp-meeting that has just closed at Santa Rosa, truths were presented and instruction given, which, if appropriated and rightly used, would work transformations in the church, and would change the atmosphere in the home, aiding parents in giving the right mould to the characters of the children and



youth. It would change the relations of many of the workers in our institutions, enabling them to bear testimony for the truth in consistent, devoted lives. The impressions made by the camp-meeting were good. I feel sad that any should come from that meeting to take part in scenes that could not fail to remove the impressions of the Spirit from the mind. My heart is burdened as I think of such experiences being repeated after such good instruction had been given.

#### EXAMPLES OF GOOD WORKS

All sanitarium workers, and parents, and ministers should realize their responsibility to God to be themselves patterns of what they desire the youth to become. "For their sakes I sanctify Myself," Christ declared, "that they also might be sanctified through the truth." So those to whom the youth look for direction and a godly example should sanctify themselves. Paul directed Timothy, "Be thou an example to the believers." This is instruction to the workers in every institution. If they are learning of Christ daily, they will never forget how potent for good is the influence of right example. But if they are seeking only to amuse and please themselves, they set for themselves and for those within the range of their influence a low standard. Such a course can only end eventually in the yielding up of their faith.

How can gospel believers act in such a way as to encourage those with whom they associate in frivolity and pleasure-loving, and spend their time in acting out the foolishness of the sinner? Do they not know that angels of God are standing by, making a record of their words and actions? I saw angels of God writing, and I looked to see what they had written. I read these words: None of these things

will give you spiritual strength, but will lessen your influence for righteousness.

I was directed to the words of Paul to Timothy: "Be thou partaker of the afflictions of the gospel according to the power of God: who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. \* \* \* \* Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

"Be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me among many witnesses: the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man strive for the mastery, yet is he not crowned except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say, and the Lord give thee understanding in all things."

#### WARNING AND APPEAL

I was given words of warning and appeal to parents and ministers. Turning from one to another, I told them of their need of being converted daily, of the great importance of having the Spirit of God resting upon them. I said, My brethren and sisters, we have no time to spend in glorifying the enemy of all righteousness. Individually we are to strive for the mastery over all foolishness; we are to strengthen our souls by training our minds to dwell upon the



sound, sensible truths of the word of God, that when the enemy seeks to take possession of the mind, and to lead us into sin, we shall have strength to act like Christians. If we will let the Spirit of God make its impression on our minds, and will yield our lives to His control, we shall not dishonor God before the world.

I asked the youth and those more advanced in years what impression such scenes were likely to make on the minds of unbelievers; what influence would this folly have upon those to whom it was their privilege to minister the things of eternal life.

As I spoke with great earnestness, pointing them to their privileges as sons and daughters of God, some were overcome with a sense of their wrongdoing. And as the conviction of the Spirit of God came upon them, they fell on their knees and prayed for forgiveness.

When I awoke, I supposed that these things presented to me related to something that would transpire in the future; and I thought I would wait before saying anything to my brethren. I had not heard of anything that was going on at the Sanitarium the day before; but I felt discouraged and disappointed.

The gatherings together in our institutions should never be of such a nature as to give the stamp of pleasure-loving and worldliness. There is enough of foolishness in the world. It should be the endeavor of the workers, not to encourage a delight in these things in those who come to our institutions, but to learn how to fill the mind with the things of God. Our ministers need to work during the vacation time to strengthen and steady the minds of the youth.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their

own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." This class will be developed among us as a people as well as in the world. Great, then, is the need that we stand in that position where every jot of our powers may be used to magnify God and His truth.

"Speak thou the thing that becometh sound doctrine," the apostle enjoins; "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of thee."

#### EMPLOYMENT FOR PATIENTS

Plans should be devised for keeping patients out of doors. For those who are able to work, let some pleasant, easy employment be provided. Show them how helpful and agreeable this outdoor work is. Encourage them to breathe the fresh air. Teach



them to breathe deeply, and in breathing and speaking, to exercise the abdominal muscles. This is an education that will be invaluable to them.

Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. Let patients have flower beds to care for, or work to do in the orchard or vegetable garden. As they are encouraged to leave their rooms and spend some time in the open air, cultivating flowers or doing some other light, pleasant work, their attention will be diverted from themselves and their sufferings.—*"Ministry of Healing,"* page 264.



#### PHYSICAL EXERCISE AS A REMEDIAL AGENCY

Physical exercise and labor combined have a happy influence upon the mind, strengthen the muscles, improve the circulation, and give the invalid the satisfaction of knowing his own power of endurance; whereas, if he is restricted from healthful exercise and physical labor, his attention is turned to himself. He is in constant danger of thinking himself worse than he really is, and of having established within him a diseased imagination, which causes him continually to fear that he is overtaxing his powers of endurance. As a general thing, if he would engage in some well-directed labor, using his strength and not abusing it, he would find that physical exercise would prove a more powerful and effective agent in his recovery than even the water treatment he is receiving.—*"Testimonies,"* Vol. IV, page 94.

#### PHYSICAL LABOR AN AID TO RECOVERY

Such mental exercise as playing cards, chess, and checkers, excites and wearies the brain and hinders recovery; while light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless; and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility.

For years I have from time to time been shown that the sick should be taught that it is wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood moves sluggishly through the system, and constantly grows more impure. Where the patient is in danger of imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain mental amusements can never do.—*"Testimonies,"* Vol. I, page 555.



#### SUBSTITUTES FOR AMUSEMENTS

In each one of our schools Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries, accept the idea that amusements are essential to health.

But the Lord has provided a better way. He has given us useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others.—*Review and Herald, Vol. 75, No. 43, 1898.*



## SEPARATE FROM THE WORLD

God's people are His chosen instrumentalities for the enlargement of His church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of His people. Their faith in the gift of God's only begotten Son is to be made manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The graces of Christ will be so apparent in his life, that the world will take knowledge of him that he has been with Jesus and learned of Him.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Let every one who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God. Yet each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.—*MS.*, 1907.

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